ANE CATHOLIK AND FACILE TRAICTISE, DRAuin out of the halie scriptures, & eulie exponit be the anciēt doctores, to confirme the real and corporell præsence of chrystis pretious bodie and blude in the sacrament of the alter.

Dedicat.

To hir soueran Maria the quenes maiestie of Scotland,

Be

Iohne Hamilton student in theologie, and regent in philosophie to the maist excellent and catholik prince CHARLES OF BOVRBON *in the royal college of Nauarre.*

Imprentit at Paris the first of April.

1581.

Verelie verelie Iſay vnto zou, except ze eit the fleſche of the ſone of man, and drink his bluid, ze ſal noth haif lyfe in zou.
S. Iohne. 6.

Ve (mening the chriſtianes) haif ane alter (or ſacrifice) of the quhilk thay quha ſeruis to the tabernacle (the ieuis) can noth be partakeris. Heb. 13.

Efter that the continual ſacrifice ſalbe tane away, and abomination (the theife antichriſt) ſalbe placit in doſolation, ane thouſand twa hundreth and nyntie dayis, he is happie quha abydis and cũmis to ane thouſand fyue hũdreth threttie fyue dayis. Daniel. 12.



TO THE MAIST POtent vertuous and Catholik Princeſſe my ſeuerane ladye Marie the Quenis maieſtie of ſcotland, hir hienes maiſt humbill ſeruiture, and daylie oratour, viſchis grace mercie and peace from god the father vith perpetuall confort of the halie ſpreit. Iohne hamilton.

IHaif ſindrie tymes entrit in deip conſideration vith my ſelf (my ſeuerane ladie) quhat ſould be ye caus, yat in yir latter and dangerous dayis, ſa gret tẽpeſtis of rebellion aganis natiue princes and magiſtrates, trublis the eſtait of ſindrie nations and kingdomes. The farder I enter in contemplation of the ſame, the farder I beuale and lament the miſerabill condition of yis varld, and that not ſamekle for the preſent calameteis quhilk men ſuſtenis in this tranſitorius lyff, as for ye horribill tormentis preparit foryame in ye varld to cum, quha throuth diſobediẽce to yair laufull magiſtrates, becumis rebellious to *Rom.* 13.

the hie magiſtrat and ſupreme pouar the eternall god.

The gret and mutuall coniūction betuix the treu vorshipping ofgod, and deu obedience to ordinar ſuperiors, quha ar ſubſtitute be ye maiſt michtie pouar as goddis in ye earth to ye adminiſtration of vardlie impyris, is and hes bene in all ages ſa vnitit, and conioynit, thar na nation or Realme maid euer defectiō from the ane, bot became alſo rebellious to yc vyer. Off yis ve miſter not to haue recourſe to the dayis of Roboam and Ieroboam ſeing ve haif ane domeſtik exēpill heinof in ſcotland, zoure maieſteis natiue contriè: for ſa lang as ye inhabitantis yairof, remanit in obedience of yat treu vorſchipping of Chriſt Ieſus, quhilk yaj embracit be ye inſtruction of Palladius aud vyeris, quha firſt prechit to oure forfatheris the chriſtian fayth, bringing yame out of ye bondage of gentiliſme and idolatrie, yaj neuer maid general defection from yair lauchfull magiſtrates. Bot ardentlie ſuppreſſit ye coniuration of all yame, quha conſpirit aganis yair natiue Princis: Bot ſa ſone as yaj var ſeducit vithin thir threttie zeris, be volfis in lambs kynnis, quhom Chriſt froſpak

Spal. 82.
S. Iohn. 10
Iſaius. 41.
3. *Reg.*

bellio aganis zour maiestis mercifull gouernemēt. Off yis ꝓcedit all the horribill blastis of yair trūpettis and yat not onlie aganis zour maiestie, bot also aganis yame quha vas yair vp ferreris and mentenaris, not throu maliciousnes, bot throu ouer gret simplicitie blind zeale and pretēce of Religioncraftelie desauit be yair flatterie, quha yis day hes experimētit, quhatis ye nature of sik fraudfull doctoris, to haif geuī yame eir, and mentenit yair seditious doctrine. For as ye leuing god puneishit yame quha vorshippit dum serpentis and vyer beistis, sending amāg yame ane multitude of the same for a iuste reuenge, Vt sciremt quòd per quę peccat quis, per hæc & torquetur, i. That yai mycht kuau yat euerie man is puneist be thay thingis quhairby he synnit: Euin sa quha cheiffie vorschippit ye Caluiniane ministers as goddis, or rather as abominabill Idollis, quhen thay first plantit ye venemous seid of thair erronious doctrine in place of the treu lycht of ye euangell, he quha is almychtie hes permittit thai self same ministers to be venemous serpentis to stāg thame vith ye fyrie edge of yair tungis. Quhat surname in scotland vorshippit mair the Caluinian ministers nor ye *Sap.* 11.

hamiltonis? Quha ſpendit mair of yair geir, and blude in yair action, nor yaj? Quhat recompance haif yaj reſauit for ye vorshipping of yir fyrie ſerpentis prechouris of diſobedience aganis natiue princes? All ſcotlād can beir faythfull record, That ſen ye tyme yat knox yat inceſtuous and apoſtat preiſt the cheif of thaj venemous ſerpentis conſpyrit to bring zour maieſtie in contempt of the pepill, and place another in zour hienes royall ſeat, quha nather be goddis nor mannis lau could iuſtlie impyre in ony citie or cuntrie, Quhen the hamiltones in iuſt mentenance of zour hienes auctoritie reſiſtit to that traterous interpyſe (as euer yaj remanit in laufull obedience to zour maieſtie) he and the reſt of yat ſeditious troup in opin pulpait brouſtit out ye venom of his fyrie tung aganis yame, ſa that the half of yair ſeditious preching vas conſumit in railing pairtlie aganis the pape, Partlie aganis zour maieſtie, and principalle aganis the hamiltones. Thir vat yair cōmon places quhilk ſeruit yame quhen yaj had na vther mater, ſa that yair vas not ane lyne in the bybill quhairin yaj vald not haif fund ane of yir thrie as yaj var diſpoſit to rage aga-

to cum in the latter dayis to desaue ye 2. *Tim.* 3.
varld to sau zizanie and pernicious he- 2. *Petri.* 2.
resie in mennis hartis vnder pretext of *S. Iohn.* 10
treu Religion, incontinent being beuichit
be the craftie inchãtmẽtis and deceatfull
subornations of sum particular men, cõ-
spyrit aganis zoure maiestie, and placit
sik be vsurpation in zoure hienes royall
seat quha nather be ye lau of god nor
man, could iustlie posses the same, The
quhilk, according to goddis iust iuge-
ment, turnit to yair suddane ruine.

Albeit this is to be hauelie regratit,
baith becaus of thair vnthankfull dea-
ling aganis zour hienes, and also of ye
miserable estait of zour maiestreis cun-
trie oppressit be famine and intestinevea-
ris sen thair defection, zit all zoure gra-
ces faythfull subiectis hes confort, yat
zour maiestie hes sustenit all aduersitie
vith ane curagious spreit, sa yat althocht
ye bodie hes bene as it var exylit: zit (as ye *Cic. parad.*
eloquẽt oratour sayis of ye inuincible re-
gulus) The spreit hes euer bene at libertie,
constantlie persisting in ye rycht vay of
all zour, g, forbearis, be ye quhilk ye may
reiose vith vyer christian nations, yat ne-
uer ane of oure mãgistrates hes maid de-
fection from yat treu aud Catholik vorf-

hippnig of god quhilk vas reſſauit in ſcotland tua hundreth and thrie zeris efter chriſtis nativitie, and contenuit vnto oure eage, be contenuall ſucceſſion of Paſtoris and mentenit be zour, g, forbearis.

As for zour maieſteis tender aud louing ſone, albeit his hienes hes bein abuſit vith fals flatterie to ſerue ſum mennis turnis, zit I doubt not, bot cumming to mature eage and iugement, he ſal conſidder ye vnthankfull dealing of ſik vylie toddis, as hes laborit to bring zour maieſte in contempt: And his, g, eſpying yair fraudfull diſſait, in ſupplanting zour hienes, vill anis tak tryall, to quhat end tendit the hydeous blaſtis of yair trumpettis aganis zour hienes, and be his thankfull ſpreit tovart zour, m, quhairuith god hes endeuit his, g, aboue ſindrie vyer michtie princis, ſall anis tak in hart, yat yair calumnious opprobreis tẽdit alſo to his gret preiudice and dishonor, To debar his, g, from ſic iuſt impyris, quhilk be zour maieſteis richt and titlis, he may ſucceid and iuſtlie inioy: and yat his, g, ſall at ſum tyme recompanſe according to yair demerites, bayth yame quha be tyranie hes vſurpit zour hienes ſeat vnder

pretence of his maiesteis gouernement, and alſo yame (albeit preſentlie baneiſt) quha nayer ſparit lyff landis, nor geir, for mentenence of zour hienes maiſt iuſt caus. I am aſſurit that according to vther gude graces grã tit to his maieſtie, he ſall anis rychtlie conſidder hou tenderlie all his forbearis var norishit in the boſome of ye Catholik kirk, and hou him ſelf vas baptiſit and confirmit in the ſame. And hou his royel predeceſſores thir mony hundreth zeris bypaſt, be continuall ſucceſſiõ, graciouſlie impyrit ĩ zour hienes natiue cuntrie. Quhen his, g, ſall erniſtlie conſider this, and hou yat all heretikis hes in all eagis entrit in the ſchei pfald of Chriſt (as firſt the ſubtile ſerpent did deſaue Adam and Eua) throu opinion of Kuaulege, he ſalbe a cheif inſtrument to decyd all controuerſie in Religion, followig ye notabill exempill of the godlie Emperour Theodoſius, Quha perſauing the vnion of chriſtis kirk to be diſſoluit be Eunomius and nouatianus, tua malignant ſciſmatiques, and yat the Macedonians aud Arrians daylie increſsit in nomber to ye gret ſuppreſsion of the Catholikis, he conſultit vith nectarius The godlie Biſchop of Conſtantinople,

2. Cor. 11. Geneſ. 3.

Ane notable exemple to be followit be all kinges and magiſtrates, quhen diſſention of religion is

be quhat moyan he mycht reunit thame all in ane forme of doctrine, and bring yame in obedience of yair, ſpirituall mother The Catholik Kirk? This prudent and vyſe paſture not villing to gif rash conſell in ſa vechtie mater, deſyrit tyme of deliberation: Amangis vtheris quhom he conſultit, he ſocht the iugement of Agelius, albeit he vas ane nouatian of ye contrare faction. This crauit ye conuſall of ſiſinius his publik lecteur, ane ſubtile philoſopheur, and eloquent oratour, and of lang experience concerning the effaris of the common yealth. Efter conſultation, he anſuerit to his maiſter, that yaj lauborit all in vane to compone the diſſenſion of Religion, ſa lang as euerie partie had libertie to diſpute, and expone the ſcriptures at yair auin pleſure: Becaus euerie curious heid, not ſubmitting him ſelf to the common conſentment and vniuerſall iugement of ye ancient Doctoris, mycht be his pregnant ingyne, defend quhatſumeuir erronius opinion pleſit him, exponing the ſcripturis brocht in his contrare (as all hereticis dois) efter his auin naturall iugement, and apply thame to ane peruerſe and ſiniſtrous ſenſe. Thairfore he eſtimit that yaj ſould be

all assemblit togither, and compellit to admit the interpretation of ye ancient Doctoris in exponyng all controuersit scriptures, euerie ane putting asyd his auin inuentit opinion. The emperour approuing this consall, conuocat all yir diuerse sectis and askit of euerie ane, specialle the Arrians, quhat thay thocht of ye ancient Doctoris? Thay ansuerit that yaj var learnit & godlie men. Quhen he descendit in mair particular, requyring gif yaj vald approue yair authoretie and arbetrement, concerning all controuersit heidis that according to the ancient estait of the premetiue kirk, ane generall reformation and reunion micht be maid amangis thame, and putting asyd all discension, yaj micht be vnfeinzitlie conionit in the bosome of the treu and Catholik kirk, out of the quhilk thair is na saluatione. This demand appeirit sa ressonabill to sum, yat thay could not reiect the same. Vtheris vylie toddis foreseing the tinsall of yair action gif yaj admittit the ancient Doctoris as arbiters, refusit to admit yair iugement, Saying that albeit thay spak mony thingis veill and godlie (as also ansueris the neu startup Caluinistis and vyeris scismatiques in oure

eage) zit being bot men, thay micht erre.

The nature of all sciſmatiques.

The vyſe aud godlie emperour perſauing this gret impudencie of thaj neu ſtartup ſciſmatiques to reiect the conſentment of the ancient Doctoris and prefer yair auin inuentit opinion to ye faythfull ancient doctrene, he gaif ſentente to execute iuſtice aganis all yame, quha vald not be reformit according to the ancient eſtat of ye kirk. Vald to god yair var ane ſa cairfull Theodoſius in Chriſtendome, to aſſembill all ſciſmatiques, and mak thame embrace a generall reformation according to the eſtait of the premetiue Kirk, quhilk vas inſtructit be chriſtis apoſtlis and yair diſciplis, and to put ordour and ſilence to yame, quha intrudis yair auin inuentit doctrine and fals expoſition of goddis haly vord, as the treu licht of ye euangell, diſpyſing ye interpretation of all yame quha hes bene fauthfull paſtoris in the kirk of god ſen Chriſt and his diſciples dayis, of ye quhilkis ſindrie tholit cruell martyrdome for the teſtemonie of chriſtis vord treulie exponit.

Epheſ.1.

Epheſ.4.
1.Cor.12.
S.Ioh.14.

Seing Chriſt Ieſus the onlie cheif heid of his halie, pure, and immaculat catholik kirk, promeiſt continuall ſucceſſion

of pasturis to the same, quha sould be instructit be the haly spreit, to teich his membris, yat yai sould not be careit auay vith euerie lycht doctrine, quhat misteris men of this aige haif recourse to ony vyer exposition concerning ony obscure and controuersit scripture, bot onlie to yat quhilk vas techit be ye doctoris of the premetiue kirk, quha var instructit be christis apostlis and thair disciples? Can yair be contrarious interpretations of ane scripture? Is it possibill yat in diuers eagis diuers expositions can be inuentit and teicht as treu doctrine? Thair is na man bot vill confes that as the spreit of god, is the spreit of cheritie and vnitie, neuer disserting from him self, sa the Catholik kirk, quhais pastoris ar instructit be ye haly spreit, hes retenit vnitie of doctrine in all places, in all eagis and in all languagis, that ye self same exposition of ye haly scripture is yis day in ye Catholik kirk, quhilk vas teichit be christis apostlis, and contenuit in all tymes and places sensyne. Gif ye craftie delusion of Sathan hes not yet eyis of ménis hartis be ane sub ornit opinion of knaulege, Quhat misterit men in yis eage seik out ane neu interpretation, quhilk in na mannis dayis

Vnite of doctrin in all placis in al agis, in al langagis in the Catholik kirk, quhilk is amägs the Calusiylit not yet niftis luthe riens and vther scifmatiques.

vas hard of before? Quhat madnes careis men anay, quha althocht yaj heir christis auin expres vordis saying, *This is my Body*, and the vniuersall cõsentmẽt of all ye doctoris, quha euer hes bene in christis kirk, maist plainlie exponing ye same for the reall presence of christis bodie in the sacrament, zit yaj vill imbrace ane neu forgit opinion be Caluene thrauing christis vordis to ane contrarious sense, and confermis the same be fals applications of the scripture, quhilk yaj thrau efter yair sensuall iugement lyk A neis of valx. This is ye craft of ye ennemie of mannis saluatione quha insinuatis him self in mennis hartis sauing the seid of arrogance throu opinion of kualege and treu Religion, Be the quhilk yaj quhom he hes attrapit, ar sa puftit vp in yair auin opinion, yat yaj prefer yame selfis to all yame, quha euer hes bene in the kirk of god: and therby yaj ar iustlie geuin ouer be the eternall god to beleue ye spreit of errour: and sa be a furious rage ar careit auay rebelliouslie aganis Christ Iesus and his Catholik kirk becuming disobedient to yair natiue kingis, Princis and reularis: This is the verie caus of all coniurations of re-

S. Luc. 22.

The craft of sathan.

2. Thess. 2.

nis yame: For ye quhilk caus ane mirrie man said on a day, that the hamiltones vas the eldest surname in scotland, seing ye ministers fand thame to be in the bibill euin from the begyning of genesis to ye end of ye Apocalyps. Thair cheritie is declarit touart yame in yair common prayers, quha day le cravis vangeance and cõfusiõ of yame as thocht yaj var ye bludiest bouchcouris yat euer vas in ye varld. The pulpitt of Edimburgh, and the voce of that Apostat and sureloppin Monk, Durie, ignorant of all vyer thingis bot of seditious railing, can beir vitnes of yis. God of his mercy opin ye hartis of all hamiltonis and all vyeris of the nobilitie of scotland to consider hou god sufferis thir sort of men, be a plaig to all yame quha hes vorshippit yame as verie idollis and fyrie serpentis, that yaj may anis considder hou yaj ar drauin out of ye bosome of ye halie Catholik kirk, out of the quhilk yair is na saluation: and returnyng agane, may obedientlie serue first the almychtie god, and nixt zour maiestie yair lanthfull magistrat and zour, g, tender and zung sone. 1. *Petr.* 3.

And becaus vithout humbill submissiõ to god and his haly kirk, yair is na hoip

of yair returnyng to zour maiesteis iust and lauchfull gouernement, not of yai contenuäce in deu obedience touart zour, g, ſone, it is ye deutie of all zour, g, fayth-full ſubiectis to éploy yame ſelfis and trauell to reduce yame to ye treu vay quhairin all yair forbearis valkit yir mony hun-dreth zeris bygane, i treu loue and cherite euerie ane touart another, and in gret a-bondance of the fructisof the earthe, quhilk contenuallie ſenſyne hes bene and is barrane throu the iuſt curſe of god.

Euerie ane of zour hienes treu ſubie-ctis hes notabill exemplis quhilk ſould moue yame to put yair hand to ſik a god-lie vark. Ye haif a brich mirrour ſchy-ning before vs, the ſteidfaſt conſtance and cairfull dilegence in Promouing and enlarging chriſtis halie kirk, and zour maieſteis lauchfull authoritie of ye maiſt Reuerend aud godlie father lord Iames Beton, Archebiſchop of glaſgo, zour hie-nes embaſſadeur touart the maiſt chriſtiã king of Frãce, quha throu ye ardent Zea-le and loue he betis to ye treu vorſhip-ping of god, and erniſt executiõ of zour, g, effaris, hes not onlie ſufferit volunta-baneiſinent out of his natiue cuntrie thir monie zeris bypaſt, Bot alſo preſentlie

employis

employis all his delegence to the auancement and releif of yame, quha ather hes sufferit for ye propagation of goddis glore, or for treu seruice done to zour maiestie. Amang sindrie vyer meanis he hes not neglectit ye occasion offrit to plant sindrie learnit and godlie zong men in a publik seminarie, speciallie yame quha be diligent conference hes cleirlie sene, that ye ancient doctoris of the premetiue kirk hes condamnit as detestabill heresie that doctrine quhilk presentlie is teichit and commendit to the common pepill be ye ministers of Scotland as ye lycht of ye euangell. And persauing thir zong men sa bent to setforduart ye treu and Catholik fayth, yat aganis all yair freindis counsall, yai leue all vyer preseryuit disciplines, and villinglie geuis yame selfis to the studie of Theologie, That sumtyme for goddis infinite benefice in reducing thame in the besome of ye Catholik kirk, thay may be proffitabill instrumentis to help to reforme yair natiue cuntrie, and bring it out of the seruile bondage of Caluemsme. This vigilant and godly pasture kuauing yis yair zelous intention to the promotion of goddis glorie, hes not sparit his auin geir to assembill and

place yame in ane cõmon colliege quhr yaj may haif contenuall exercise, and daylie disputations concerning all controuersit heidis of religion. And also to the gretar furtherance and contenuance of ye said Semenarie hes alreddie obtenit support of ye papis halynes, and alsua hes promeis of farder contrebution of the kingis maiesteis of france, spayne, and vyer Catholik Prencis.

And that yis godly interpryse veill begun may haif the lyk increfment, The maist lernit and Reuerend father in god lord Ihonē Leslie Bischop of Ros maist zelous in the promotion of goddis glore and enlarging of christis kingdome hes vith gret delegēce assistit to the furtherāce of the same. Of quhais treu & vp richt seruite zour, g, hes had vndouttit experience baith in prosperitie and aduersitie, in sik sort, yat nather the hoip or promeis of vardlie proffeit, nor the feir of death in maist strait preason, could vithdrau his constant and bundin deutie from the obedience of christis Catholik kirk and zour maiesteis fayhfull seruice.

That zour hienes may haif sum significatiō ī yis behalf of my gude vill, I haif tane on hand to vryt yis litill treatise

concerning the reall and corporall pre-
ence of chriſtis bliſſit and glorious body
the ſacramēt of the alter. And albeit it be
not ſa elaborat and exqueſit as ye mater
requyris, I being impeſchit vith my day-
lie and ordinar vocatiō hauing ane char-
ge of inſtruction of ye maiſt nobill lear-
rint and Catholik Prince diſcendit of
ye blude Royalle of France: CHARLES
OF BOVRBON, vith diuers vtheris
of the nobilite: zit hauing farder regard to
proffeit the commoneill be ony moyan
albeit neuer ſa ſmall, nor to differ quhill
gretar opportunitie var grantit, I haif the
mair villinglie interpryſit ye ſame: Spe-
ciallie that yaj quha hes left the Catholik
kirk not throu malice, bot ignorance diſ-
ſauit be the miniſters fair cullorit argu-
mentis, ſetting aſyd all inordinat affectiō,
may diligentlie reid and erniſtlie exame
this quhilk I haue collectit out of the vord
of god, Treulie exponit not be my auin
heid, feinzeing to me ane halie ſpreit (as
dois yair miniſters) bot be ye godlie and
Ancient doctoris of ye premetiue kirk,
quha vas inſtructit be chriſtis apoſtlis and
yair diſciples. And to ye effect yat yis litill
vark may ye mair eiſie arme ye ſelf aganis
ennemeis of the treuth, I haif tane the har-

denes to offer and dedicat this paitt of the fructe of my lauboris to zou my ſo uerane: Purpoſing be aſſiſtance of god dis halie ſpreit to ſet out ane mair acurat vark quhen gretar opportunitie ſalbe offrit, ſpeciallie gif yis preſent ſalbe acceptabill to zour maieſtie. Thus praying vith earniſt affection the eternall and omnipotent god, to gif zour hienes ſik a feruent aud Zelous deſire to reioſe in defece of chriſtis haly croce, ī the quhilk al chriſtianes ſould cheiflie glore, as he gaif to ye maiſt chriſtien and verteuos quene helena mother to cōſtantinus magnus, to ſerche and find out ye ſame, That zour maieſtie conteneuing to ye end aganis all ye aſſaults of ſathā and his miniſters, may for recompance be crounit vith that immortall croun of glore, quhilk nayer ye vnthaukfulnes of zour hienes ſubiecti can ſuppres, nor tyrannis of ye earthe can bereue zour maieſtie.

Al Gal. 6. Sulp. Seue. lib. 2.

THAT MEN SOVLD not ſuffer thame ſelvis be lichtlie careit away vith ony particular mannis doctrine concerning yis halie ſacra,ment. 3. Thair is thrie contrarious opinions amang ye proteſtāts tuiching ye ſame, differing from that ſentence ſuſtenit be the Catholikis euer ſen chriſtis dayis. 9. It is difficill to reiect ane conſauit opinion of religion, and that ye aucht to imbrace the doctrine of the ancient doctoris in ye premitiue kirk concerning yis controuerſie. 11. The miniſters practeſis twa cheif ruſis to retene men out of yat kirk quhairin yame ſelvis (bot now.makis oppin apoſtaſie) and all oure fore fathers var bapteſit.

CHAP. I.

AMang all ye cheif heidis of religion callit in cõtrouerſie be the Proteſtātis aganis the catholikis in yir latter dayis, yair is nane of gretar importance than that quhilk concernis ye ſacrament of the Altar, vtherwyſe callit *The*

ſupper of the lord. For in ye treu doctrine
adminiſtration, vſing, and reſſauing ya
of, cheiflie conſiſtis oure ſaluation an
coniunction in ye miſticall bodie of
Chriſt, as he him ſelf teſtefeis be the
S. Ioh. 6. mouth of S. Iohne ſaying: Quha eitis
my fleſch aud drinkis my blude hes lyff
eternall, and I ſall rais him in ye latter
day, aud he remanis in me, and I in him:
Be the contrar the abuſe of this haly ſa-
crament, aud vnuorthie reſſauing of ye ſa-
me, is ye ſeparation of vs from Chriſt,
and caus of eternall condemnation, as he
1. Cor. 11. vitneſſis be S. Paull ſaying: Quha ſoeuir
eitis and drinkis vnuorthelie, ſalbe giltie
of ye bodie and blude of oure lord. Seing
then yat ye richt vnderſtanding of yis ha-
ly miſterie importis a gretar thing nor all
ye impyris of ye varld, That is eternall
coniunction vith our heid Chriſt Ieſus in
yat eternall felicitie quhilk hes bene pre-
parit for ye elect before the beginning of
ye varld, it is the deutie of all men, quha
hes ane erniſt cair of yair ſaluation, to
inquyre diligētlie the richt vnderſtāding
and treu vſe of ye ſame, that nather vard-
lie reſpect or commoditie quhilk is bot
tranſitorious and of ane momēt in com-
pariſone of ye eternall glore of ye fayth-

full, nather noy anticipat or fore conceaſit opinion ſould ſtay yame to ſearche diligentlie and try out ye veritie of ye ſame, not lening vpon ane mannis particular opinion, bot ſeking the conſent of all yame quha hes bene cairfull and faithfull paſtoris in chriſtis kirk, calling erniſt before ye ſupport and help of ye halie ſpreit, to imbrace that doctrine, quhilk is maiſt healhſum for yair ſaluation, putting aſyd all blind zeall and affection.

2 Gif any man of ſaif iugement had ane of his nobill membets in danger to be puttrefeit and corruptit, ſua that to ye gret deformation of his bodie it ſould be cut auay. To eſcheu this greuous pane and inconuenient, vald not onlie be content, as I ſuppone, to haif ye iugement onlie of ane medicinar albeit verie learnit, bot alſo not ſpairing ony trauell or expenſis vald imploy him ſelf, geir, and freindis, to ſeik ye iugement of thame quha ar expert medicinaris yat be yair reſſonis and conſentment he micht aſſuritlie reſſaue and vſe yair directions to ye preſeruation of his haill bodie: houmekill mair all chriſtian men aucht to be cairfull to knau ye iugement and vniuerſall conſentment of all ye lernit medicinaris of

ye ſaull, the treu doctoris in the kirk of god, ſpeciallie of yame quha vas techit be Chriſt and his Apoſtlis in ye premitiue kirk, quha can beir maiſt faithfull record of ye treu vnder ſtanding of yis halie miſterie, quhilk concernis oure eternall ſalnatiō, and not be careit auay in yir latter and dangerous dayis vith ony particular mannis affectit opinion, bot imbrace yair doctrine quhom Chriſt promeſit be his Apoſtle, to be Paſtoris in his kirk, to ye conſumation of the varld, that men hail not pretence of ignorance, nor be careit auay vith euerie licht ſpreit, addicting thame ſelfis to ane particular ſect: for vtheruyſe thay follou the exempill of ye vniuſt iuge, quha opning the ane eir, and giffing rash credeit to the report of ane partie, occludis and ſtoppis the vther, And ſa vranguſlie, to the hurt of his auin ſaull, condemnis the innocēt. Thairfore quha-ſoeuir rashlie adheris to ane particular opinion not examing the contrare be the conſent of all eagis bypaſt, ar iuſtlie geuin ouer be god to thair auin iugement to credeit the ſpreit of leyis and error. God of his infenit merce and gudnes humbill euerie mannis ſpreit, aud ſa ayd and ſupport euerie ane vith his conforter the ha-

Epheſ. 4.

2. *Theſſ.* 2.

lie gaist, that all blind and inordinat affe-
ctiō being put asyd euerie ane may be his
frie gudnes imbrace that treu vnderstan-
ding of this misterie and all vther cōtro-
uersit heidis quhilk may serue to thair e-
ternal saluation.

3 And to the effect the treuth of this cō-
trouersie cōcerning the Reall presence of
christis bodie in the sacrament may be e-
sear consauit, I sall schortlie deduce and
propone that quhilk hes bene professit be
the Catholikis in all eagis sen Christis
Ascēsion, and subione thairester the thre
cheifest erronious opinions, quhilkis to
dissolue the vnitie of Christis members,
ar inuentit in thir latter and dangerous
dayis be men quha preferris thair auin iu-
gement to all thais qua hes bene treu do-
ctoris in Christis kirk sen his Ascensiō,
and quha resistit and condemnit all here-
seis rissin in yair dayis.

4 The sentence sustenit be the Catholi-
kis is, tha the verie Reall and substantiall
bodie of Iesus Christ is in the halie sa-
crament, efter that the vordis of conse- 1. *Cor.* 11.
cratiō be deulie pronuncit be ane lauch- S. *Mat.* 16.
full preist. And for thair probation hes S. *Marc.*
Christis auin vordis saying *Hoc est corpus* 14.
meum, i. This is my bodie, and also the S. *Luc.* 22.

vniuerſall conſentment of all the doctoris quha hes vrittin in the kirk of goddis ſen Chriſtis Aſcenſion vnto oure eage, Quha vitneſſis that Chriſtis verie fleſche and blude quhilk he tuke be his incarnation in the haly virgin Mareis vamb, and thaireſter ſufferit vpon the croce, is Ralſie cõtenit in the ſacrament of the alter and offert vp in the Meſſe.

5 The firſt cõtrarious opinion is defendit be the lutherianis, quha vith the Catholikis admittis the Reall preſence of chriſtis bodie and blude in this ſacramẽt, bot in ane diuerſe ſort: for the Catholikis ſayis that thruch the vordis of conſecration deulie maid be the preiſt, as deu miniſter of the omnipotent god, The breid and vyne ar tranſubſtantiat' and changit in the bodie and blude of Chriſt. Sa that althocht (as ſayis S. Ambroſe) before the conſecration thair vas breid and vyne, zit be the bliſſing of goddis vord, quhilk is of infinit pouar and verteu, eſter the cõſecration, yair remanit na mair breid and vyne, bot ar changit in the bodie & blude of Chriſt Ieſus, quhilk ar yair preſent vnder the formes of breid and vyne. The lutherians confeſſing The Reall preſence of Chriſt, denyis all tranſubſtanciation

S. Ambro. eap. 9. de iis qui M. ſt. iniciantur.

and ſayis that Chriſtis auin bodie and blude ar thair conionit vith the breid and vyne, ſa thay call it impanation.

6 The ſecund opinion is affirmit be the Zuinglianis and œcolampadians lutheris diſciples. Zuinglius and œcolampadius not eſteming thame ſelfis of ony gret authoritie or renoume, les nor yaj had eikit ſumthing to thair maiſters erroris, and that contrarious, affermit that Chriſtis Reall bodie vas on na maner ī the ſacrament, Bot that the breid and vyne vas nakit and ſimpill figures of Chriſtis bodie and blude, he being at the richt hand of god his father. This contrarietie of doctrine betuix the maiſter and diſciples vas ſum releif to the Catholikis, quhairby thay leuit mair at yair auin eis nor vtheruyſe yaj micht hane done, gif thir neu ſciſmatiques had accordit amang thame ſelfis and conſpyrit vith ane conſent aganis the Catholikis. This yair diſſenſion being the caus of gret bludeſched amang thame ſelfis in ſindrie partis of germanie, to the gret loſe and perdition of many ſaulis, deing out of the trew kirk, out of the quhilk as vitneſſis S. Petir yair is na ſaluation. The vittieſt heidis of thir tua factions, perſauing the gret ruyne of thair

1. Pet. 3.

common vealth lauborit to compone this diuersitie of Religion be publik disputation of baith the parteis. The conference and disputation vas institut and cõtenuit mony zeris altogither in sindrie cheif tounis of germanie, and also at Berne, and zit vnto yis day thay could neuir mak appointmẽt amang thair discrepant opiniõs, sa that zit the edge of the suord discydis the controuersie, to the vtter exterminion of the Zuinglians.

7 At that tyme Iohne Caluene minister of geneue ingyrit him self midman betuix the tua parteis, of quhom sprang out the thrid opinion diuers from ye reſt and maist vnconstant: becaus in interponing his iugement, he durst not displese the lutheriãs, quha var in far grettar number nor the Zuingliãs. Sa to yair contentment he vrittis (as is cõtenit in ye XVII. chap. of the fourt buke of his institutiõs) that ve resaue ye verie reall bodie and blude of Christ in ye sacramẽt and vrittand vpon the VI. chap. of S. Iohne he impugnis Zuinglius opinion be Christis auin vordis Caro mea vere est cibus. i. my flesche is verie fude. And vrittand vpon ye X I. chap of the first epistle to the Corinthians affermis the same: Pruuing that

Cauin affirmis christis real pre sens aganis Zuinglius. S. Ioh. 6.

ye not onlie reſſaue the fructe of Chriſt; n the ſupper, bot ar incorporat in his fleſche be faith, and pouar of the halie ſpreit, and ar maid bane of his baynis and fleſche of his fleſche. His nychbouris the Zuinglianis of Tegurin being gretumlie offendit at that doctrine, incontinēt bruſt ouſt and vrait aganis him calling him inconſtant, and accuſit him as heretik vith vther hauie accuſations. Caluene as he could euer diſſimul for his auin auancemēt to pleis the Zuinglianis his approching nichbouris, anſuerit, that indeid he grantit Chriſtis Reall bodie vas in the ſacrament, bot not as the lutherians vnderſtude: Sa to appeſe thame firſt vrait ane treitiſe of the mutuall conſeut and agrement of the kirk of Tigurin and geneue In the quhilk he lauboris be all meanis to perſuade, that his doctrine differit not from the Zuinglianis, And to this effect he craftelie inuentit anither expoſition then euer vas hard of before be ony that hes vrittin in this mater, To vitt, that being at the tabill, and thair reſſauing breid and vyne, ſould lift vp oure eyis to heauin, and thair be faith reſſaue the reall body of Chriſt ſitting at the richt hand of god his father, ſa incontinent vill pil-

Caluinis craft to pleis the Zuinglianis.

lie ys vp to heauin, making his auin phã-
taſticall inuention to be the treu inſtitu-
tion of Chriſt.

8 In thir different and repugnant opi-
nions, quhilk ar diſcrepant from the ve-
ritie and treu ſenſement of the kirk, It is
difficill to ony man quha hes alleddie im-
bracit ony of thame to reiect the ſame,
vithout the ſpeciall grace of god: for ſa-
than the father of leyis hauing anis ſa-
uin the ſeid of errour in mennis hartis,
ſa craftelie detenis thame in yair obſtenat
errour, that vith a blind zeale, thay eſte-
me the ſame maiſt healthſum doctrine,
and the contrare to be venemus poyſon,
Sa euerie ane of thame is puſtit vp in his
auin viſdome fenzeing and falſelie alle-
ging that thair doctrine proceidis from
the haly ſpreit, and ſa diſſauit be the opi-
nion of treu religion enragis aganis chri-
ſtis haly kirk, calling the treu ſeruice of
god ſuperſtition and idolatrie as the en-
nemie of mannis ſaluation intyſis thame,
and thairby hes neuer the grace to inquy-
re the treuth vith a modeſt and humbill
hart, bot obſtenatlie vith ane indurit my-
nd, rynnis in thair auin pathis, and euin
as men quha the farder gois aſtray, the far
der thay ar careit from the vay. And gif

ony ſall reſſone aganis this ſort of men, incontinent thay burſt out blaſphemie aganis thame euir vreiſting the ſcriptures o thair auin ſenſis neuer reſſauing the treu menīg thair of. For euin as a mā ane dangerons feuer hauing his tung infectit vith ane vicious and ſuperabundant humour, quhat ſumeuir he ſall taiſt althocht neuer ſa ſueit in the ſelf, zit it vill appeir of extreme bitternes, Sa ane obſtinat mānis hart anis pollutit vith fals doctrine, quhat ſoeuir reſſone albeit neuer ſa treu in the ſelf, ſalbe brocht aganis him, it vill appeir to him fals and erronius: ſa that thrie thingis To vitt hereſie, ialoſie and freneſie anis plantit and ruttit in ane ſtubburn mannis hart, can neuir or vith gret difficultie be rutit out.

9 Albeit I knau ſindrie of oure aduerſaris to be of this nature to condemne quhatſumeuir argument or reaſon be aganis thair pretendit religion, of feu zeris inuentit be luther, Zuinglius, œcolompadius, and Caluene: propa gatit and foſterit be certane forloppin monkis and renegat preiſtis, and ane pack of zung ſcollaris, quhom thay haif attrapit be thair craftie and doubill deiling, zit that men of humbill ſpreit, quha erris not obſtinatlie,

bot ar deſeauit for falt of healthſum doctrine and teiching of the veritie, knauing na better, embraces thair doctrine as treu and ſincere religion, That thir men may knau hou yai ar careit auay be deceat, be fals applicatiõs, and erronious interpretations of the ſcripture, far aganis the expoſitiõ of all the doctoris quha hes bene in the kirk of god ſen Chriſt. That thir men I ſay may knau the craſtie and ſubtile diſeat of thir fals prophetis, quhõ Chriſt foreſpak to cum in lambskynnis to diſſaue the varld, I ſall, be the aſſiſtance of godis halie ſpreit, ſchortlie cõfirme bayth be the expres vrittin vord of god, and cõſentmẽt of all the ancient doctoris, quha ſuccedit to Chriſtis apoſtlis in the primitiue kirk, condemnaris of all heretikis in thair dayis, & tholit maiſt cruell martyrdome and perſecution for the teſtimonie of Chriſtis vord and treu interpretatiõ of the ſame, That the verie Reall, naturall, and ſubſtantiall bodie of Chriſt Ieſus and his maiſt pretious blude, is Reallie, & verele, in the bleſſit ſacrament of the alter vnder the forme of breid and vyne, and that the ſame is offrit vp ane vnbludie and maiſt acceptabill ſacrifice in the bleſſit MESSE to appeſe goddis vraith and indignation

S. Mat. 7.

Quhom foullouis ye author in this cõtrauerſie and quhathe takis to proue

aganis

aganis vs, To apply the meritis and fructe of Christis death and bludie sacrifice vpon the crote to euerie ane of vs, in commemoration of the quhilk and contnuall remembrance The propiciatore, gracious, and vnbludie sacrifice of the MESSE is done and offrit vp, according to Christis command in his latter supper. In the mene tyme I sall obserue the fals interpretation and calūnious applications of sik scripturis, be the quhilk Caluin and his disciples athet eschewis incommoditeis brocht aganis thair neu inuentit and erronious doctrine, or craftelie laboris to estableis the same hauing na vther refuge to mentene thair heretical and cullorit opinions, bot to deny and bring in disdane the interpretatiō of all thame, quha hes writtin in the kirk of god, sence Christis Apostles days, throche the quhilk they craftelie (to the perdition of monie thousand saullis) intrudis thair auin inuentit doctrine, caring auay licht spritit men vith suborn at and deceatful argumeits.

Caluinis meanes to dissaue simple men.

10 And to the effect gnde Christian reder) thou may earnestlie considder, hou the fraudful ministers labours to retene the out of that kirk, quhairin thou (being

at the leaſt of 24. zeris of age) and all thy prædeceſſors war baptiſit, giffing thy name to Chriſt Ieſus, to leif in his Catholik kirk, and renūce ſathan and all his reſeis, I maiſt earneſtlie beſeik the for thy awin ſaluations cauſs (quhilk I earneſtlie ſuſpir and deſyr) that thou conſidder diligeatlie tua cheif ruſis amangs ſindrie vthers, be the quhilk they vſe to abſtract and retein the frome the Catholik kirk. The firſt is, quhilk they haue continuallie in thair mouth as ane diuin oracle, that the quæſtion betuix thame and vs is onlie of the ſcripturs, and be this colorat prætence they ſtiel the hairts of ſindrie guid and zelus peple, as thocht they onlie imbrecit the ſcripturs, and vtterlie denyit the ſame. The contrair heirof is manifeſt be the monuments of ſic forloppin monckis, freirs, and renigalt preiſts, quhe hes bein thair cheif pillers and authors following the fleſchlie luſts of thair deformit religion. Luther ane forloppin freir, heremit efter the ordure of S. Aug. raking diſdane, that the Papis nunce and legat offendit vith his diſſolut and licētious lyf, præferrit the gray freirs of better conuerſation throch all Germanie, to diuulgat pardons, to al thame quha hauing treu re-

Tua cheif ruſis of ye Aduirſar meniſters.

pentence, vald of Chriſtian charitie beſtou of thair geir to reſiſt the Turks force, quha enterit, and van certane yllis in Chriſtindome, Luther, I ſay, of ane proud and arrogant ſpreit, eſteming him and his ordor to be dishonoritin this behalf, incontinent preachit aganis the Papis power to gif pardons and abſolue hame, quha had treu repẽtẽce of thair ſinnis in this lyf. And ſa threu at his pleſure, Chriſtis promis maid to S. Peter and his ſucceſſors, that quhat ſumeuir they louſit in earth, ſuld be louſit in heuin. And becauſs he culd nocht defend this erronius opiníon, except he ſcheu yat gude varkis merit na thing to mans ſaluation, and reding ane plane teſtimonie in the contrair in S. Iames epiſtle: videtis, quoniam ex opebus iuſtificatur homo, & non ex fide tantùm. i. ze ſe that man is iuſtifiit be guid varks, and nocht be faith onlie, he culd nocht eſcheu thisincõueniẽt, onles he deny S. Iames epiſtle to be laucfull ſcripture: and ſa callis it ſtramineam epiſtolam. The Caluiniſt defending the auld condemnit hæreſie of Vigilantius quha denyit the prayer for the deid (as dois the neu ſtrat vp Caluiniſtis) and interceſſi on of Sancts, they being vrgit be expreſs ſcri-

S. Math. 16. 18.

S. Ia c. 2. Luther.

S. Hierom. contra Vigilãtium.

pturs of ye ſecund buik of ye Machabees, as quhair Iudas Machabeus the notable ſeruiteur of god collectit ane ſoume of monie, and ſend it to Ieruſalem to cauſs offer ſacrifice for thair ſinnis, quha vas ſlane in the battel, concluding, Sancta ergo & ſalubris eſt cogitatio pro defunctis exorare, vt à peccatis ſoluantur. i. thair
2. Mach. 12 for it is ane haly and healthſum cogitation to pray for the deid, that they may be fred of thair ſinnis: and hou the godlie biſchop Onias ells depairtit prayit for his brethrein in the earth: thir manifeſt ſcripturs making plane aganes Caluin and his diſciples, compellit thame to de-
2. Mach 15. ny thir buiks of ye Machabees to be ca-
S. Aug. cap nonik aganes S. Auguſtin and vthirs an-
36. li. 18. de cient doctors. In lyk maner ſindrie plane
ciuit Dei. teſtimoniis of S. Paulls epiſtle to the Heb. approuing ye Chriſtian ſacrifice of Chriſtis precious bodie and bluid offerit i ye ſacrament of ye alter, the ancient doctors callis ye MESSE, quhilk is celebrat in remembrance of Chriſtis bludie ſacrifice vpon the croce, cauſſes yame to deny ye ſaid epiſtle. As lyk vayes the buik callit Eccleſiaſtes, and diuers vthirs: bot ye Catholik in ye contrair denyis neuir ane vord contenit in the neu or auld teſtamẽt,

and receauis ye interpretation of ye ſame, frome the doctors of ye primitiue kirk, quhilk the Caluinian miniſters dar nocht do.

11 Thair ſecũd ruſe is perſuading to the peple, yat all the ſcripturs ar facil in thame ſelfs, yat euerie man quha can reid the ingles bible may onderſtang the ſame: and ſa thou ſees in thair Caluinian aſſemblie nocht onlie zung men neu cum out of the grammer or logic ſcholes ſtart vp in the pulpit, and thair publiklie præfer Caluins opinion and thair anin ingemẽt to S. Aug. and all vther ancient doctors of the primitiue kirk, quhome they neuir red, ſaying, they var bot men, and thairfoir micht erre, as thocht thame ſelfs and Caluin thair cheif Patriarche var angelis neu cum out of heuin to declair and preache ane euangel, quhilk vas neuir knaune vn to Caluins dayes: Bot alſo thou ſees fouters tailzeurs, ſkinners (I ſpeik vith reuerence of honeſt and induſtrius crafts men, quha remaning in thair aune vocation, ar honorable and profitable members in the comune vealth) and vthir mechaniks, quha ar ſufficient doctors, gif they be ſchod in the gob, and cry out that ye Pape is the Anthichriſt, and ye

The proper teis of the Caluimo-latre mini-sters S. Iud.

MESSE idolatrie, and ſklander and blaſphame lauful magiſtrats, or ony noble or gentil men, quho reſiſtis tho thair procedingis. Of ſik ye Apoſtle Iudas forſpak, ſaying, dominationem ſpernunt, maieſtatem blaſphemant. 1. they lichtlie and contems hie pouer and anthoritie, and blaſphemis all ſoueran magiſtrats: ze he teſtifiis that they blaſpheim all thingis, quhair of they ar ignorant, and meſurs all thing efter thair natural iugement, quæcunque ignorant blaſphemant, quęcunque autem naturaliter tanquam muta animalia norunt, in his corrumpuntur, quhatſumeuir they knau naturallie as dum beaſt, they ar corruptit in the ſame. Hi ſunt murmuratores, queruloſi, ſecundum deſideria ſua ambulantes, & os eorum loquitur ſuperbiam, mirantes perſonas quæſtus cauſſa. 1. thir ar murmurers, querelus, liuing efter thair awin luſts, and thair mouth ſpeiks proudnes, extolling and louing mē for lucre and profit. This thou may ſee in thir Caluinian miniſters, quha louit ſo heichlie thair vpſetters comparing thame to the maiſt godlie kings Ioſias, Ezechias and ſic vthirs, quha in the meane tyme vas maiſt traturuſe traitares aganis thair ſoueran the Queinis maieſtie depryuing

hir maiſt violētlie of hir gratius and lauful authoritie. And to this effect thir ſeditius trumpeters brocht hir maieſtie in diſdane of the peple, applying all the miſchiuous reulers i the bible or profane hiſtors to hir hienes. God grant yat ye long and patient ſuffering of ſic ane factius troup be nocht hurtfull to hir graces tender ſonne, as it vas to hir ſelf. Thir fort of mē not onlie be ſic moyens drauis ſindrie to thair factiō, bot alſo pteaching libertie to eat fleſche on frydayes and granting to euerie kirk man his prettie vinche vith quhome ſindrie tymes he can nocht be ſtakit, bot as Luther ſayes. Si non vult vxor, veniat ancilla. i. gif ye maiſtres vill nocht, lat the ſeruand cum. Of yis procedis greter cair of thair familie nor of thair thre or four kirks. And zit S. Paul ſayes nemo militans Deo implicat ſe negotiis ſæcularibus. i. na man ſeruing in the kirk of god inoluis and mellis him ſelf vith ſæcular and vardlie affairs: bot yir fleſchlie goſpellars vill nocht onlie reul thair domeſtic affairis, bot alſo thais of the republic. Be this licentius liuing colorit vnder ane hypocritical godlines, ſpeiking monie fair vordis, bot neuir doing ane guid deid, they drau ſindrie

Tom. 6. lib. de matrimo.

2. Timo. 2.

2. Petri. 2. to thair lieetius sect. Of sic doctors S. Peter forspak, multi sequentur eorum luxurias, per quos via veritatis blasphemabitur, & in auaritia fictis verbis de vobis negotiabuntur. i. monie sall follow thair licherus lyf, be quhome the way of ye veritie salbe blasphemit, and sall mak thair trafik of zou be feinzit wordis in auarice audaces, sibi placentes, sectas non metuũt introducere blasphemantes. i. fule hardie and impudent, louers of thame sälfs (as quhan they præfer thair aune opinion to all the ancient doctors) nocht fearing to bring in sects blaspheming as they do the real and corporal præsence of Christ in the MESSE: and this they do be the instigation of Sathan, of quhome Luther cõfessis to haue receaue all his argumentis to impung Christis real præsence in the MESSE. Reid his aune buik imprentit in Germanie. Sic Maister, sic disciple. This sort of men thrauing the scripturs efter yair sensual iugement to yair aune propose aganes yat doctrin quhilk was teachit in the primitiue kirk, findis neuir ane difficil place in all the scripturs. The seculation of S. Ihone, of ye quhik S. Hierom sayes, tot habet sacramenta, quot verba. i. it hes als monie hid misteris, as wordis, is mais-

Luther. in missa angulari.

S. Hierom. epist. ad Paul.

plane to yir lernit doctors, as sum in Angus exponing the same ran skyr daft. S. Paulis epistles ar als facil to thame, as ane teale of Robin hude and zit S. Peter testifiis thame to be vearie difficil, saying: Charissimus frater noster Paulus secūdum datam sibi sapientiam scripsit nobis, sicut in omnibus epistolis, loquens in eis de his, in quibus sunt quædam difficilia intellectu, quæ indocti & instabiles depravant, sicut & cæteras scripturas, ad suam ipsorum perditionem. i. our darrest brother Paul according to ye visdome grantit to him vrait to vs as in all his epistles speiking in thame of thais things quhairin thair is sum difficil to be vnderstand, quhilk the onlernet and inconstant depravars and abusis to thair aune perditiō. S. Hierom. the seueir impugner of all hæritiks in his age maks his heauie complens, that althocht neuir ane is auancit in ony art liberal or mechanik vithout ane experimentit maister, zit in Theologie euerie ane prætends to be vearie lairnet vithout all instruction of doctors and maisters. Hanc garrulla anus, hanc delirus senex, * hanc vniuersi præsumunt, laceraht, docent, antè quàm discant. i. ane clatterin carlin, ane foliſche auld cairl, ane

2. *Pet.* 3.

S. Hierom. epist. ad Pauli.

* hāc vermosus sophista.

vyndie ſophiſt, ze all men preſume to haue the treu knaulege of Theologie, tyuis in rents and teaches it, or they lerne the ſame. Thir men to couuer thair iguorance vants yame ſelfs to haue the haly ſpreit quhome they ſchaik out of thair ſleue at thair plaiſure, ſaying, vill ze aſtrict the halie ſpreit to the ſcholes. As thocht god vſit nocht ordinare menis bot onlie extraordinar reuelations, and that onlie to thame: This hes bein the prætence of all ſchiſmatiks in all ages; as thocht they var onlie the treu ſecretairs to god in all his miſtereis and the haill ancient doctors quha euir hes bein ſen Chriſt vnto Caluins, dayes hes bein deſtitut of gods halie ſpreit, and of the treu knaulege of ye ſcripturs. As yat Caluinolater B. Eze. (ſa ſuld they all be callit, quha ar virchippers of Caluin, præferring his doctrin to all ye ancient doctors) impudentlie ſayes, yat neuir ane had the treu knaulege of yir vords hoc eſt corpus meum. i. yis is my bodie, quhill Caluin reuelit the ſame to the varld Gif men vald conſidder aricht this his a rogant ſpret accuſing all the ancient doctors of ignorance in this cheif head of mens ſaluation, I am aſſurit they ſuld nocht be cariit auay vith ſic præſum-

B. Eze.

Brzaĭ vita calu.

ptouſe perſonnes, quha nocht onlie deſpyſis the ancient doctors to intrude thair neu inuentit and erronius interpretation of ye ſcripturs, bot alſo choppis and chāgis ye neu teſtament in thair verſions to eſtabliche thair deteſtable errors, & to ſubuert the cheif article of our beleif, quhilk all treu Chriſtians euir confeſſit yat Chriſt Ieſus deſcendit to hell: and as S. Peter vitneſſis, cumning in the ſpreit preachit to yame quha var thair in priſone: to euert this article falſifeing the halie ſpreit Beza turnes that place of ye Pſalme allegit be S. Peter in ye acts of ye Apoſtles non derelinques animam meam in inferno. i. thou ſal nocht leif my ſaul in hell, in yis maner: non derelinques cadauer meum ī ſepulchro. i. thou ſal nocht leue my carion in the graue, as thocht to deſcend into Hell, var to be buriit, and ſa of 12. articles, quhilk ye Apoſtles left to all Chriſtians, he maks bot xi. God of his infinit mercie opin the hairtis of all men to perceaue ſic fraudful deceat of yir deteſtable herenks, yat anis they may imbrace the helthſum expoſition of ye ſcripturs, teachit in the primitiue kirk, quhilk I ſall follou be the aſſiſtāce of ye halie ſpreit traittin this cheif ſacrament:

1. Pet. 3.

Pſal. 15. Act. 2.

and lewis to all mens iugement, quhidder ye haue better grund lening vpon ye exposition of ye scripturs of ye ancient doctors, or thir Caluinolatre ministers, quha onlie lenis vpon Caluins iugement and exposition of ye scripturs and his sectators: neuir heuing ane of his opinion afoir him self sen Christis dayes.

ARGVMENT.

The præsumptuous libertie of ye Caluinian ministers denying the ancient doctors, to intrude yair aune interpretation of ye scripturis 2. they destitut of expreß scripturs vsis fals applications of gods word to improue Christis real præsence in ye sacrament as sindrie anciēt hæretiks did confirming thair detestabill doctrin 8. ane general reul obseruit be S. Augustin to Knaw, quhan scriptures ar tane figuratiflie 10. plane testimoniis of ye anciēts prouing transsubstantiation 11. The same is confirmit be S. Paul, and be Bez as reule exponing ye Greik text. 15. That euerie ane may earnestlie considder gif in yis mater of eternell saluation men suld rathir follow Caluins particular opinion nor ye consentment of ye ancient doctors yair testimo-

wis ar producit and opponit to Caluins authoritie.

CHAP. 2.

THE vyse & eloquent oratour Cicero, in the iust defence of his client Rabirius falslie accusit, regratis the iniust dealing of the accusar, to quhais preseryuit ordor in defence, being aduersar partie, he vas constranit to obey. The same complaint ve may mak in this present defence, for ve men not regaird samekle quhat maybe broch maist iustlie aganis the aduersaris of the Catholik kirk, as to obey the maner of defence and refutation preseryuit be thame: for thay making defectiõ from that doctrine quhilk vas reslauit in the primitiue kirk, reiectis the authoritie of all the ancient doctoris, quha euer hes bene sen Christ and his apostlis in the Kirk of god, sa that thay haif recourse to ane common place of all heretikis to thraw the scriptures, and falslie apply thame to thair auin forgit and inuētit opiniõ, in forming the simple and common pepill, that the scripturis sould be tane and vnderstand as thay pre-

The calumnie of ye Caluenola treministers.

che and teche: perſuading that thair aduerſaris hes na authoritie of ſcripture for thair defence, and be this mene ſtelis and vithdrauis the hartis of the common pepill, from the treu and healthſum doctrine, quhilk hes euer bene vſit in the Catholik kirk ſen Chriſtis Aſcenſion. To ye intent that this thair fals ſuppoſition may be manifeſt and that thay ar giltie of the cryme, quhilk thay lay to our charge, ve ſall be the aſſiſtance of goddis haly ſpreit, produce manifeſt teſtimoneis of goddis haly vord aganis yame, to proue the Reall preſence of Chriſtis bodie and blude in the ſacrament of the altar. And that thir braggaris and vouſtaris of the ſcriptures, hes na authoritie in the neu or auld teſtament, quhair it is ſaid that chriſtis bodie is not cõtenit tharin. And be the contrar, ve haif Chriſtis expres vordis for vs: ſayīg: *This is my bodie: This is my blude.* And thay denying the ſame, not hauing authoritie of Chriſtis teſtimonie, nor of thame quhom he hes left in his kirk to be doctoris and teicheris of his flok derogatis obſtenalie to Chriſtis oīopotent vord, and becumis mair incredule nor the father of leyis. Becaus fathan him ſelf (as vrittis S. Matthieu) confeſſis that

1. *Cor.* 11. *S. Luc.* 22.

S. *Mat.* 4.

the ſone of god may chãge the verie hard ſtanes in breid, Bot thir extraordinar Caluinolatre miniſters, repugning to the expres vord of god, thrauing and vraiſting it at yair pleſour, callis that the figure of Chriſtis bodie, quhilk he him ſelf callis his auin bodie: And to put auay all ambiguitie Chryſt callis it the ſelf ſame bodie quhilk ſould be geuin for vs, and the ſelf ſame blude quhilk ſould be ſched in remiſſion of oure ſynnis.

2 Of neceſſicie thay man haue yair opiniõ ather be ſumexpres teſtimonié of the ſcriptures: or be the conſent of the anciét doctoris quhõ Chriſt promeiſt to his kirk to the cõſumation of the varld: or than it is forgit be thair auin brayne. As for teſtimonie of ſcripture, let thame begin at the firſt of geneſis, and reid to the laſt of S. Iohnis reuelation, gif thay may obſerue ony place, quhair it is expres vrittin, that onlie the figure of Chriſtis bodie is in the ſacrament or yat his bodie is nocht thair, and all the Catholikis in the varld vill imbrace thair doctrine: Nather can thay allege the authoritie of the doctoris for thame, becaus ve ſall heirefter, be goddis grace, ſchau the conſentment of the haill doctoris, in all eagis, approuing the *Epheſ. 4.*

Reall preſence of Chriſtis bodie in the ſacrament: It reſtis then that this thair interpretation is onlie inuentit be thair auin brayne, vnknauin to men be fore ye dayis of yat idolatre Caluene: as thocht the kirk of god, euer ſen Chriſt, had bene in blindnes, and ignorance of Chriſtis vordis, vnto his dayis: quhilk is contrarious to the expres promeis of Chriſt, maid to his kirk, quha ſayis be S. Iohne, Ego rogabo patrem, & paracletum dabit vobis, qui maneat vobiſcum in æternum. i. I ſall requeiſt my father and he ſall gif zou ano ther confortar, quha moſt abyd vith zou for euir.

S. Ioh. 14.

Thir Calminolatres vſis fals applicatiõs of the ſcriptures, as al heretikis euer hes done.

¶ Thus being deſtitut of all expres teſtimoniè of Chriſtis vordis, thay haif recourſe to ane common place vſit be ſciſmatikis quha hes vranguſlie intrudit thame ſelfis in the ſcheipfalde of Chriſt and promeſing ane interpretation of Chryſtis vordis be another ſcripture, vſis ane cullorit and fals application: ſay thay, ane ſcripture aucht to expone another: Bot Chriſt in ſindrie places is callit a dur a Roke, a lambe, quhilk ſould no tbe literalie vnderſtand nor exponit: Thairfore thir vordis of Chriſt (This is my bodie) aucht in lyk maner to be tane figuratlie, and not in yair

S. Ioh. 10.

in yair proper ſignification. I pray let ony man of richteous iugement conſider the ſtrenth of this argument, and diligentlie exame, gif it be not rather ane fals application nor a treu interpretation of Chriſtis vordis. Ve deſyrit another place to expon Chriſtis vordis, quhair it is ſaid that Chriſtis bodie ſignefeis onlie the figure of his bodie: Bot thay being deſtitute of this, takis refuge at thair fals applications, collecting that thir vordis of Chriſt (this is my bodie) ſould not be tane in thair proper ſignification, Becaus this vther place of the ſcripture, quhair Chriſt is callit ane dur, is figuratlie ſpokin. The ſtrenth of this thair argument is, becaus ane place of the ſcripture hes a miſtik ſenſe. Thair fore the vther aucht to be tane miſticallie, and not in the proper ſignification. This hes bene ane ſophiſticall and craftie deceat of all thame quha hes introducit neu and erronious doctrine ī the kirk of god ſen Chriſt, euer eſtabliſhing thair hereſie be fals applications of the ſcriptures. This vas manifeſt in Arrius, quha in the firſt concile of Nice in Pape Silueſters dayis quhen Conſtantinus Magnus the godlie Emperour gaif liberte to the Chriſtianis al maiſt op-

preſſit afore his impire, be ten cruell perſecutions.

4 Arrius ane condemnit heretik be the voce of thre hundreth biſchoppis of the kirk of god in the generall Concile of Nice, the zeir of Chriſt 328. mockit all the ſcripturis brocht aganis him be the Catholikis be this euaſion of fals application of the ſcriptures. He perſuadit to the pepill be cullorit argumentis, that Chriſt vas not conſubſtanciall or equall in ſubſtance vith god the father ſpeciallie becaus yis vord conſubſtantiall is not expreſſit in ye ſcripturis. The quhilk opinion infectit all Africa and a gret part of Aſia the ſpace of thre hundreth zeris. Quhen the Catholikis obiectit aganis the Arrianis that Chriſt vas callit god in the ſcriptures: Thay anſuerit be the ſame moyan quhilk the Caluiniſtis vſis, that to be tane vnproperlie, and be ane figure: for ſayd thay euin as the place of the ſcripture, quhair Moyſes is callit the god of Pharao, is to be vnderſtand figurarlie, Sa quhen Chriſt is callit god, it aucht to be tane be ane figure. The arrianis anſuerit vith gretar probabilitie nor dois thir Caluinolatre miniſters. For yaj ſchou for thame placis of the ſcriptures quhair

Exod. 9.

this vord, God, vas vithoue all controuer-
sie tane vnpropeilie. Bot the Calumbistis
can not schaw in the haill scripturis ony
place, quhair thir vordis (The bodie and
blude of Christ) ar tane for nude takins
and signis.

5 Be the lyk craft of fals applications of
the haly vrirye Nestorias, quha (as vitnis *Cirillus.*
Cirillus) obstenatlie defendit thair erro-
nious opinion contrare to Christis incar-
nation in the halie virgin mareis Vambe,
saying, that onlie efter his birth he resa-
uit the effect of his diuinite and godheid.
Quhen the Catholikis defendit thair iust
sentence be the vordis of the scripture.
Verbum caro factum est. i. The vord is *S. Iohn.* 1.
maid flesche, thay answerit that to be vn-
derstand be ane similitude, and not Real-
lie: to vit that Christ (onlie being man)
sum efficacie of diuinite and godheid, ra-
ther schynit in him, nor in ony vther.

6 In lykmaner all heretikis, euer sen
Christ, hes intrudit vait hereticall opi-
nions as treu and healthsum doctrine,
cullorit be fals applications of the scri-
ptures, Sa that it is not to be maruellit,
that thir idolatre ministers, denying this
expres vord of god (This is my bodie) in-
trudis thair erronious interpretatiō, cullo-

rit be ane fals exposition.

7 Quhat instar occasion haif thay to conclude that Christis wordis (*Hoc est corpus meum*. i. This is my bodie) aucht to be vnderstand misticallie becaus Christ is callit ane dur in ane vther place: nor ane neu rissin Nestorian, to defend his heresie, thir wordis of Christ. Verbum caro factū est: i. The word is maid flesch, aucht not be tane in thair proper signification? Becaus this vther place, quhair Christ vas callit ane dur is taue be ane similitude. Be the same forme of argument fiam threu the haill historie of the auld testament concerning the creation and description of the varld, to Tropicall and figuratiue loquutions, as thocht god in the beginning had not Reallie creatit the varld. Sa ony man of fair and vnaffectionat iugement may esilie perfaue, that to collect ony place of scripture, as it plesis men, to be tane figuratlie, becaus anothet place is vnderstād be ane similitude, hes bene ane common refuge of all heretikis in peruerting the treu mening of the scripture brocht aganis thame, as dois the idolatrs Caluinistis in this controuersie, thrauing Christis auin wordis to ane expositiō peruerse and abhominabill.

Ane cōmon practise of all heretikis.

8 To brydill this inordinat licence of

the Caluineniſtis and vtheris quha ſchairkis thame ſelfis louſe of all ſcriptures brocht aganis yame, ſaying thay ar not tane in thair propre ſenſe, bot be ane ſimilitude, S. Auguſtin makis mention, To vit. That albeit in hiſtoricaall narrations and vtheris, ſik forme of ſpeiche, oftymes figuratif, and vnproper loquutions hes place, zit quhen god inſtructis vs be his prophetis, apoſtlis, & euangeliſtis, in ony cheif heid of doctrine as in ony article of oure fayth, in ony of the ten commandementis of god, or in ony of the ſacramentis, quhair we ar commandit to do ony thing or forbiddin the contrar, we aucht to tak the vordis of the ſcripture in ane proper ſignification. This ſame precept Melanchthon ane cheif Pillar of the proteſtantis kirk villinglie imbraces, and geuis this reſſon of he ſame. All figuratif loquutions (ſayis he) ar verie obſcure and difficill becaus the vordis ar tane in ane vnproper ſignification: bot quhen ony ſpecial heid of doctrine concerning oure ſaluation is proponit, the vordis aucht to be tane in ane plane common and propet ſenſe, vthervyſe men micht haif iuſt occaſion not to beleue bot yat quhilk yaj pleis, according to thair awin phantaſie:

S. Auguſt. de doctr. Chriſt. li. 2.

Melanc. in conf. Auguſt. tract. de eucha.

becaus ane figuratiue ſpeiche may haue ſindrie and diuers interpretations. And in lykmaner quhen ony thing is commandit to be done, or forbiddin: he ane figuratiue loquutiõ, euerie ane may interpreit the command as plesis him, and haif iuſt occaſiõ to excuſe him ſelf gif he hes not fullfillit it, producing ane cullour and pretext of ane figuratiue ſpeiche, quhilk hauing ſindrie ſenſis, he perſuadis him ſelf to haue fulfillit the commãd obeying in that ſenſe, quhilk he hes perſuadit to be maiſt eſie vnto him ſelf, albeit all vrang. Sua yat gif the articlis of oure faith, and vthers cheif hedis of doctrine contening ony principal command or ſacramẽt var proponit in ane obſcure and vnproper ſenſe, ſik a Babilonicall confuſiõ ſould diſtract men in diuers ſententis, in vnderſtanding the cheif hedis of doctrine of our ſaluation, that yair could be na conſent nor vnitie of doctrine in the kirk of god, throu the quhilk euerie licht heid and curions ſpreit, micht vreſt the ſcriptures to ane erronious interpretation: for this caus (ſayis he) gif thair micht be ony figuratif and vnproper ſpeiche in ony precept or cheif heid of doctrine, Abraham micht haif eſelie thra-

Gen.17.

uin the precept of circumcision, to the mortification of the fleſch, leuing the proper ſignification of the commandement, to cut the foreskin of euerie man chyld the eight day, Seing it micht haif apperit ouer gret crueltie aganis ane tender bairne of aucht dayis.

9 For the ſelf ſame caus S. Auguſtin obſeruis maiſt diligentlie, that gif ony cheif heid of doctrine, be obſcurelie ſpokin in ony ane place of the ſcripture, it is in mair plane and cleir wordis declarit in another. Bot amangs all the cheif heidis of religion, thair is nane that concernis mair mannis ſaluation nor this ſacramẽt, ſeing that be the treu reſſauing thairof, we ar conionit vith Chriſt, as he vitneſſis him ſelf ſaying, Qui manducat meam carnem & bibit meum ſanguinem, in me manet & ego in illo. i. Quha eitis my fleſche and drinkis my blude, abydis in me and I in him: Thairfore not onlie as S. Auguſtin and all the ancient writtars, bot alſo Melancthon ane proteſtãt, zea as reſſone it ſelf preſcryuis, we moſt nedis tak thir wordis of Chriſt, *Hoc eſt corpus meũ*. i. This is my bodie in thair proper and natiue ſignification, for the Reall and corporall preſence of Chriſtis body in the *S. Ioh. 6.*

sacrament, and not to vreist thame, as the Calueinistis dois, to ane vnproper sense for the figure of Christis bodie: seing thair is na scripture that approuis this thair interpretation, as may be euidentlie sene be the vniuersal consent of S. Paull and the foure euangelistis, quhair euer thay vrait of yis sacrament, euer making mention of Christis bodie and blude thairin, and neuer a vord of the figure and similitude thair of. I leue the iugement to ony man that is carefull of his saluation, gif the Catholikis hes ane surar grunde beleuig Christis body and blude to be in the sacrament, hauing the testimonie of the foure euangelistis, and S. Paull expreslie saying that Christis bodie and blude is thair, nor the Protestantis quha hauing na plane scripture for thame, onlie lening to thair naturall reason, imbracis Caluene or Zuinglius inuentit opinions, contrarious to thair maister Luther, vreisting Christis vordis at thair plesour, to sau thair phantasticall and erronious inuentit opinion in the hartis of men as trew healthsum doctrine, and the bricht lycht of the euangel: be thir trim, elegant, and politik termes and titlis, thay allure simpill mennis hartis to imbrace that vene-

mous doctrin, to the perdition of mony thousand saulis, according to Christis awin wordis, Except ze eit the fleſch of the ſone of man, and drink his bludeze ſall not haif lyff eternal. *S. Ioh. 6.*

10 Quhat miſteris mé in thir latter dayis to ſeik out curioſitie, and forge ane neu interpretation of Christis euangell, ſeing the ancién and godlie doctoris of the primitiue kirk and thair ſucceſſoris his fayth fullie declarit the ſame? S. Chriſoſtome ſayis. Quoniã Chriſtus dixit hoc eſt corpus meum, nulla teneamur ambiguitate, ſed credamus, & oculis intellectus idem perſpiciamus. Becaus Chriſt ſayis: This is my body, let vs na vyſe doubt, bot beleue and knau the ſame vith the eis of oure vnderſtanding. Cyrillus ſayis Aquam aliquando mutauit in vinum quod eſt ſanguini proximum in Cana Galileæ, & non erit dignus cui credamus quod vinum in ſanguinem permutaſſet. i. he chãgit at ane tyme the valter in vyne quhik is lyk vnto blude in the cane of galilee, Sall he not then be vorthie to quhom ve may gif credeit, that he changit vyne in blude? he ſubionis ſaying, albeit thy ſenſis ſe onlie the forme of breid and vyne, zit let thy faith aſſure the, that it is the fleſche *S. Chryſo. hom. 60. to ye Antioch. and. 83. vpõ. S. Mat. Cyril hie roſol.*

and blude of Christ (vt nulla subeat dubitatio esse tibi donata corpus & sanguinem Christi. i. That thou doubt on na vyse bot that the bodie and blude of Christ is geuin to the. S. Ambrose vrittis also sayīg. Panis iste est panis ante verba sacramentorum: vbi accesserit consecratio de pane fit caro Christi. i. This breid is breid afore the vordis of the sacrament, bot quhen it is consecrat and blissit, of breid is maid the flesch of Christ. In lykmaner Hilarius sayis De veritate carnis & sanguinis Christi non est relictus ambigendi locus, nunc enim & ipsius domini professione, & fide nostra, vere caro, & vere sanguis est. i. As cōcernīg the veritie of the flesche and blude of Christ, thair is na doubt, for quhy baith be oure vordis professiōn, and oure auin fayth, it is Reall flesch and blude. Seing this is the consentment of thir godlie and the rest of the ancient doctoris, approuing the verie Reall and corporall presence of Christis flesche and blude in the sacrament, excluding all douttis, quhy sould men be careit auay vith ane neu expositiō inuētit vithin thir threscore zeris be curious hedis, quha hes na thing for thame bot fair cullorit tailis and naturall iugement persuading to the simpill

S. Ambros. 4. chap. of ye 4. buk of ye sacra.

S. Hilar. 8. chap. of ye trinitie.

pepill that the spreit of god dyttis quhat sumeuir thing thay speik?

11. S. Paull vrittis to the Corinth. exhor- 1. *Cor.* 11.
ting thame to vnitie and concord, before thay cũ to ressaue this haly sacramẽt, schaw-ing that it is not his inuentiõ, bot the in-stitution of Christ Iesus, and to the effect that euerie ane sould diligentlie considder quhat thay sould ressaue, to witt not breid and wyne, as in banker, bot the flesch and blude of Christ, he exhortis thame to try and examine thame selfis, propoining eter-nall condemnation to thame quha eitis and drinkis vnworthelie, and subionis the cans To witt Nõ diiudicans corpus domi-ni. i. nocht discerning nor richtlie iuging the lordis bodie quhair he makis na men-tion of the figure of his bodie, zea to ex-cludo all nakit figures and signes of his bodie, he sayis: Hoc est corpus meum quod pro vobis tradetur. This is my body quhilk salbe geuin for zou.

12 Gif the Calueinistis opinion var treu, necessar it var that onlie ye signe of his bodie vas geuin vpon the croce for vs, becaus Christ gaif to his disciples in his latter supper that same bodie quhilk sould be offerit vpon the croce, Bot the minis-ters exponis that to be onlie the figure of

Christis bodie: Thair fore thay man say that onlie the figure of Christis bodie vas genin vpon the crore for vs. This sam argument Tertulian vsis aganis ye Marcionites in his 4. buke. Mairouer quha eitis and drinkis vnuorthlie can not be giltie of Christis bodie and blude, becaus thay resſauit it not as thay confes, Bot seing he pronuncit yame to be giltie of Christis bodie and blude, Thair fore they resſaue christis bodie and blude and not the figure and nakit signes of the same.

1. Cor. 10. 13 S. Paull testefeis maist planelie that ve communicat and resſauis christis Reall bodie and blude, for sayis he: Calix benedictionis cui benedicimus, nonne est communicatio sanguinis christi? Et panis quē frangimus nonne est participatio corporis Christi? i. Is not the coup, quhilk ve blis and consecratis, the communication of Christis blude? And is not the breid quhilk ve brek, the communion and participation of the lordis body? Quhat mair plane testimonie vald men desyre of Christis Reall bodie and blude in the sacrament, seing that S Paull exponis the drinking of the coup to be the participation of the blude of Christ, and expremis this with sik vordis quhilk pla-

nelie signifeis the trãsubstantion or chãgeing of the breid in Christis fleſche, and of the vyne in his blude, be the consecration and blisſing of Christis halie vord, quhilk is of infinit pouar and vertew, not onlie to mak all thingis of nocht bot also to change the nature and substance of ane creature in another. Ipſe dixit & facta ſunt, & ipſe mandauit & creata ſunt. i. he ſaid and thay var maid, he cõmandit, and thay var creatit. *Pſal.* 148.

14. S. Paulis vordis, be the quhilk trãsubstanciation is maid, ar maist cleir in the greik text τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν. i. The coup of consecration or blisſing quhilk we blis and consecratis. The Calumniatis heir vſis thair craft in peruerting and corrupting this text. For thay denying transubstantition of the breid in Christis fleſch, quhilk is maid be consecration, Thay craftelie turne the vord of consecration or blisſing to be thankisgeuing, vherevyſe thay vald be compellit to confes that Christ consecratis the breid in his fleſch, and the vyne in his blude. Althocht in ſum places of the ſcripture thir tua vordis εὐχαριστῶ and εὐλογῶ ar tane for louing and thankisgeuing: zit as thair cheif capitane and

maist affectionat Priapist Beze confessis, quhen this word εὐλογεῖν is tane transitiuelie, it signifeis not louing, bot consecrating: Becaus louing or thankis geuing can not be signifeit be this word in xvi. verse of the ix. chap. of S. Luc. quhair Christ miraculoslie fed fyue thousand personis vith fyue breid and twa fisch. He speking of the fish sayis εὐλόγησεν αὐτούς and he sanctifeit thame, Bot na man can grant that Christ gaue thankis to thame: vtheruyse he had geuin thankis to corruptibill creaturis, quhilk var ane blasphemie aganis Christ, quha is the forbidder and punischer of idolattrie: Be this same reason of Beze ve aucht to expone this word εὐλόγησεν αὐτούς. The coup quhilk ve sanctifie, for consecractation and not for thankis geuin seing it is tane transitiuelie, zea gif thay vill tak it for thankis geuing, thay man confes Christis blude to be in the coup, Becaus he sayis ὁ εὐλογοῦμεν. gif yis var exponit To the quhilk ve gif thankis, Seing that Christ vald not gif thankis to the vyne, it behuuit, that it var ane diuine and heuinlie thing cõtenit in the coup, quhilk can be na vther thing bot Christis blude. Gif thay grant it aucht to be exponit: The

S. Luc. 9.

quhilk ve conſecrat. Quhy ſould thay deny that Chriſt conſecrat the vyne in his blude, as be conſecration he maid fiue breid ſufficient to replenish fyue thouſand perſonis at ane refreſchment. Gif thay haue na vther caus to deny this bot that Chaluin hes ſa inſtructit thame, I vill oppone the haill doctoris conſentment to Caluinis iugement deſyring euerie man to conſidder deiplie, quhidder ve haue a better grund, quha lenis vpon the doctoris expoſition and conſentment in this and vthair controuerſit heidis of religion: or thay quha onlie lenis vpon Caluinis interpretation inuentit vithin thir feu zeris, be vreiſting Chriſtis manifeſt vordis.

15 S. Ciprian quha be cruell martyrdome vnder the tyrannicall emperour valerian, tua huudreth and thre zeris efter Chriſt, ſeling the treu confeſſion and doctrine of Chriſt vith his blude, vrittis on this maner. Panis iſte quem dominus diſcipulis porrigebat non effigie ſed natura mutatus omnipotentia verbi factus eſt caro. i. That breid quhilk the lorde gaue to his diſciples, not changit ī the ex ternall forme, bot in the nature and ſubſtance, is maid fleſch be the oīopotent vord of god.

S. Ciprian lib. de cœna domini.

S. greg. Ni. in orat. de S. Baptiſ. Gregorius nyſſenus vrittis on this maner: Panis initio eſt communis panis, ſed vbi eum miſterijū ſanctificaueric, corpus Chriſti dicitur, & eſt. In the beginning it is common breid, bot efter the miſterie haue hallouit, it is callit, zea and it is the bodie of Chriſt. Quhilk he confeſſis to be not of oure reſſauing, bot throu the verteu of Chriſtis vordis ſaying. This is my bodie,

Cyril. cat. Myſt. 1. Cyrillus biſchop of Ieruſalem ſayis: Panis & vinum Euchariſtiæ ante ſacram inuocationem adorādæ trinitatis panis erat & vinum merum: Peracta vero inuocatione, panis quidem fit corpus Chriſti, vinum autem ipſius ſanguis. i. The breid and vyne of the halie Euchariſt afore the halie inuocaion of the vorſchipfull trinitie, vas mer breid and vyne, bot efter the inuocation, the breid is maid the bodie of Chriſt, and the vyne his blude.

S. Chryſ. de prodit. iudæ. S. Chryſoſtome ſchauis that this tranſubſtantiation and changeing of the breid in Chriſtis bodie, is not be the verteu of the preiſt, quha offeris it vp, bot be the omnipotēt pouar of Chriſtis vord ſaying: Non enim homo eſt qui propoſita Dei conſecratione meaſæ Domini corpus Chriſti facit & ſanguinem, ſed qui

crucifixus

crucifixus, pro vobis est Christus. Sacerdotis ore verba proferuntur, Dei virtute consecrantur & gratia. Hoc est (ait) corpus meum, hoc verbo proposito consecrantur. i. It is not man quha makis thingis proponit (mening breid and vyne) to be Christis bodie and blude in the consecration of the lordis table, bot Christ him self, quha vas crucefeit for vs. The vordis at pronuncit be the Preistis mouth, and ar consecratit or hallouit be the vertew and grace of god. This is (sayis he) my bodie: Be this vord, The thingis proposit ar consecrat.

In lyk maner S. Augustin exponing the petition of our lordis prayer: gif vs this day our daylie breid: Interpreitis the greik terme ἐπιούσιον to be supersubstantiall, To vitt not common breid quhilk externallie fedis the bodie, bot Christis fleische, quhilk is the verie trew fude of the saull, quhilk ve sould daylie desyre: he sayis that before the cōsecratiō thair vas breid and vyne: Bot efter the benedictiō, Thair vas the bodie and blude of Christ. *Memini sermonis mei cum de sacramentis tractarem. Dixi vobis ante verba Christi quod offertur panis dicatur, vbi Christi verba deprompta fuerint, Iam non panis dicitur, sed corpus appellatur.* i. I Remember of my

S. Augustin. serm. 28. de verbis Domini.

vordis, that quhilk vas offrit vas callit breid, Bot efter Christis vordis pronuncit, It is not callit breid, bot the bodie of Christ. And in another place he sayis: *Non enim omnis panis, sed accipiens benedictionem Christi corpus fit.* For not all breid bot that quhilk resaues the benediction of Christ, is maid Christis bodie. And forder *Nos autem in specie panis quæ videmus res inuisibiles, id est carnem & sanguinem honoramus: fideliter fatemur ante consecrationem panem esse & vinum, quod natura formauit. Post consecrationem vero corpus & sanguinem Christi esse, quod benedictio consecrauit.* i. Bot ve vnder the forme of breid and vyne quhilk ve se, dois honor and vorship thingis inuisibill, that is, the flesch and blude of Christ, ve grant afore the consecration to be breid and vyne quhilk nature hes formit, bot efter consecration, to be ye body and blude of Christ. The quhilk benediction hes consecrat.

S. Ambr. cap. 9 lib. de iis qui misterijs initiantur.

Amang all vtheris ancient doctoris, the halie and learnit father S. Ambrose vrittis maist planelie vpon this mater, and becaus his authoritie onlie var sufficient to confound all the sacramētaris in thir latter dayis, quha fallsie denys transubstantiation of the breid in Christis bodie to

confirme thair damnable hereſie, denying Chriſtis Reall preſence in the ſacrament, I will ſubioine his teſtimonie at length quhair firſt he prouis be ſindrie exemples tane furth of the halie writt, that throu the Benediction of goddis haly word, ſindrie thingis ar tranſubſtantiat, or changit in the nature and ſubſtance of vtheris. The firſt exemple is of the vand and ſerpent, quhilk Moyſes changit tuyſe the ane in the vther be his prophetical grace and vertew. The ſecund exemple is of the fluddis of Egipt, quhilkis var changit in blude and thairefter the blude tranſubſtantiat in ye ſubſtãce of valter be Moyſes prayers. The thrid exẽple is of the miraculous deliuering of the hebreuis out of egipt, quha hauing the ſea before thame, and Pharois armee following to cut thame off, Moyſes liftit vp his vand, and ſeperat the ſee, cauſit the valter ſtand vp als ferme as ane vall quhil the Iſraelites paſt throu, bot ouerquhelmit Pharao and his haill armie. Sathe fluide Iordan ran contrare nature bakuart and returnit to the awin ſpring. The fyft exemple is quhé Moyſes ſtroke the hard tock in the vildernes be his vand, out of the quhilk thair ſprang valter contrare nature. The ſaxt

Exod.7.

Exod. 14.

Ioſue 3.
Num.20.

Exod.15.

exemple is of the chãgeing of the maist bitter flude marach in sueit valter be Moy
4. *Regũ*. 6. ses trie crassin thairin. The seuint exemple is hou Elisæus the prophett causit the hauie Irne by nature sueme aboue the valter. Off the quhilkis exẽplis he concludis that grace and Benedictiõ is of gretar force and pouar yan nature, seing that be benediction and cõsecration the substance of ane thing is changit in another: and sa he inferris, that seing mannis blissing may change the substance of ane thing in another, hou mekill mair may the deuine consecration, change the breid in Christis bodie quhair the propre vordis of our lord and saluiour dois vork? gif (sayis he) the vordis of Elias had sik force, to bring doun the fyre from the hauin, mekill mair Christis auin vordis may change the nature of the elementis, to vitt the breid and vyne, in the bodie and blude of
Psal. 148. Christ? Thou hes red (sayis he) the varkis of the varld. *Quia ipse dixit & facta sunt, ipse mandauit & creata sunt.* 1. For god said and thai var maid, he commandit and thay var creatit. The Vord of god (sayis he) maid all thingis of nocht and may thay not change the substãce of ane thing in another? Bot quhy (sayis he) sould ve vse argumentis? let vs tak Christis auin

examples and cõferme the veritie of this misterie be his incarnation. Gif ve seik the ordor of nature Christ could not haue bein borne of a virgen, vithout the seid of man. Thairfore it is manifest that by the ordour of nature a virgin brocht out birth, and this same bodie quhilk ve mak is of the virgin. Seing then that cõtrare nature Christ vas borne of a virgin, quhy seikis thou a naturall ordour quhairby Christis bodie is ī the sacramẽt? It is treulie the verie flesch of Christ quhilk vas crucifeit & bureit therfor it is ye sacrament of his verie flesch. The lord Iesus him self cryis, this is my bodye before the Benedictiõ of the celestiall vordis, It vas callit another kynd, Bot efter the cõsecratiõ, Christisbodie is signefeit and namit. He callis it his auin blude, before the cõsecratiõ it vas callit another thing, bot efterthe blissing it is callit blude, and thou sayis amen, That is to say it is the treuth. Let thairfore thy inuart mynd confes that quhilk thy mouth speikis th' sar S. Ambrose. This is sa manifest a testemonie of sa learnit a doctor, ane of the cheif pillaris that vas ī Christis Catholik kirk in his dayis, that it is sufficient to confute all thir neu startup euangelistis, quha ignorantlie or than be ane

arrogant spreit of contradictiō and dam-
nabill leyis, persuadis the pure simple anis
that onlie within thir thre or fyue hun-
dreth zeris the transubstantiation of the
breid and wyne in Christis bodie and blu-
de vas inuentit be cerrane Papes. Thir ar
thair impudent leyis, impostoris, and ca-
lumneis, disdaining the common sort of
men, quha knauis not quhat doctrine vas
techit be S. Ambroise ouir hundreth zeris
syne, ze be the rest of the doctoris, quha
var reichit be the mouthis of Christis a-
uin apostlis hauing lineall discensiō from
hundreth zeris, to hundreth zeris vnto
S. Athanas Nicenus. our dayis. Reid Athanasius in his buke of
Christis image. Reid Nicenus in his Cate-
chistinall confessiō, quha also vrait a treati-
se of the permutation of oure lordis bo-
die and blude. It is ane cace veliementlie
to be deplorit that samony thousand sau-
lis ar dissauit in this cheif heid of doctri-
ne to thair condemnation be the authori-
tie of ane preuat man Caluino, and his
disciples the Caluinolatre ministers, quha
can neuer cite ane testemonie of the
ancient doctoris for thame, bot reichis
thair auin phantasticall inuentiōns and
damnable hereseis. God of his mercie
licht in the hartis of men, that anis thay

may se, i quhat dáger thay stád quhē thay
ar out of the treu kirk, and embracing
fals doctrine cullorit be plesant titles and
termes, calling that the treu licht of the e-
uangil, quhilk is pernicious and demna- 2. Cor. 11.
bill heresie. The father of darknes euer
transfiguratis him self and his ministers
in the angel of lycht, to disslaue the varld,
for auancement of his auin kingdome.
and depression of Christis Catholik kirk
sa far as lyis in him, albeit the portis of S. Mat. 16
hel sal nocht preuail aganis it, according
to Christis auin promis.

ARGVMENT.

The consentment of the four euangelistis approuing Christis Real presence in the sacrament vocht making ony mention of ane nakit signe or figure as dois ye ptestās. 2. Caluinis sentens is cotrare to Christis institution of this sacrament. 3. Caluinis exposition establishis the arrianis auld condemnit heresie. 4. Lukis vordis ar sa vechtie to proue Christis Real bodie in the sacramēt, that Beza is compellit to scrape thame out of the text. 5. Sainct Iohne declaris at lenth Christis carefull diligens in instructing the incredul Capernaitis, quha (as dois the Caluinolatre nie

ministers) estemit impossible to ressaue Christis verrie flesche. 9. the Caluiniane ministers inferris thrie fals conclusions of thir wordis (it is the spreit yat quickins; the flesche proffeitis nathing) 11. S. Auguste. and vyer antient doctoris interpretatiō of ye same wordis. The difference of ye Catholikis and ye Caluinistis ressauing of Christ in ye sacrament be fayth. And how sathan makis oppin merchādris in the publict gait of geneue of menis saulis. And yat Caluin makis Christ ane sophist.

CHAP. 3.

TO the effect yat all men of syncere and vnaffectionat iugement, quha thristis yair auin saluation, may cleirlie sie how ye Caluenistis planelie denyis ye consentmēt of ye foure euangelistis, Christis auin disciples, Thrauing yair plane wordis, quhilk testefeis yat efter ye consecration of ye breid and vyne, Christis bodie and blude is in ye sacracrament, let ony man deiplie considder with him self the testemonies of ye foure euangelistis concerning yis mater first

S. Mat. 26. S. Mattheu writis on yis maner: Christ

and his disciples being at ye supper, he tuke breid and blissit it, brak it, and gaue it to his disciples saying: Tak ze, eit ze, This is my bodie. And taking ye coup gaue thā kis and gaue it to yame saying: drink ze of yis all: *Hic est enim sanguis meus noui testamenti qui pro multis effundetur in remissionem peccatorum.* i. This is my blude of ye neu testament, quhilk salbe sched for many in ye remission of synnis. Quhat cleirar testemonie vald ony mā desire of Christis Reall and corporall bodie and blude? Quhat pretext cā ony Caluinist or Zuinglian haue to vreist sa manefest scripture, seing yat na mention is heir maid of ony figure or similitude of Christis bodie? Quhither sould men rather beleue Christis auin vordis, quha be his vord, hes maid all thingis of nocht, and be ye same vord sayis, This is my bodie, This is my blude: or to embrace Caluenis neu institution of the sacrament quha excludis Christis bodie ȝa ir fra, saying yat ve ressaue onlie signis and taikins of Christis bodie quhilk is in heauin making contradiction to Christ, for Christ sayis this is my bodie, bot Caluin sayis this is nocht my bodie.

Gene. 1.

And Thair is na man of sa simple ingemēt

Caluinis institution of this sacrament is contrarius to Christis.

bot he may eselie se, That Caluenis institution is diuers, ze contrarious to Christis auin institution of yis sacrament: for according to yis interpretation and institution of Caluine, nane can richtlie ressaue yis sacrament, bot quha being at ye table ressauis breid and wyne as taikins of Christis bodie and blude, and lifting vp ye eyis of his hairt to heauī ressauis be faith christ sitting at ye richt hand of god his father: Bot ye apostlis to quhom Christ him self admenistratit his halie sacrament, being at ye table, and ressauing ye same, could not lift vp yair eyis to ressaue Christ sitting at ye richt hand of god his father in heauin, becaus he vas not as zit ascendit, bot vas yair presentlie at ye table with his disciplis, les nor yaj vill grant aganis yair auin doctrine, yat Christ may be in sindrie placis baith in heauin and at ye table Thairfore all man may se yat Caluenis institution of yis sacrament is diuers and contrarious to Christis auin first institution.

3 Also yis inuentit interpretation estableissis ye abhominable and auld condemnit hereseis of ye arrians, quha obstenatlie defendit yat Christ being ye sone of god, could not suffer ye deid in his Reall bo-

die, thay vreistit yat article of oure beleif, quhair ve confes yat Christ vas deid and bereit and vyer placis of ye scripture brocht aganis yame to ane figurative sense as dois ye Calvenistis in yis controuersie saying and persuading to ye pople, yat Christ sufferit not vpon the croce in his naturall and Reall bodie bot ane aerall and phantasticall bodie. That his verie and Reall blude vas not sched for mannis saluation. This same erronious opinion is inclodit in Caluenis interpretation: Becaus ye same quhilk Christ had betuix his handis at his laster supper, and of ye quhilk he said (This is my bodie) vas geuin vpon ye croce for vs: as is testefeit be ye vordis of S. Paull saying: *Hoc est corpus meum quod pro vobis tradetur.* i. This is my body quhilk sal be geuin for zou. The Caluenistis exponis yat nocht to be Christis verie Reall and naturall bodie, bot ane figure and similitude of ye same. Thairfore yai man cõfes vith ye Marcionitis and Manicheans yat Christis naturall bodie vas not geuin vpon ye croce, bot ane similitude and figure of his bodie: Sua yai mak Christ to be ane iuglar and disauer of ye varld. In lyk maner S. Matthew in yis place sayis, yat Christis blude is in ye

1. *Cor.* 11.

sacrament quhilk is sched un ren issionn of
synis for many. Gif then ye Caluinistis
interpretatiõ ya: trew ya:ve ane reiad
un vyne as ane similitude and figure of
Christis blude, Thay mon necessarlie cõ-
fes yat onlie ye figure and similitude of
Christis blude vas sched on ye croce for
vs, quhilk is ane abhominable blasphe-
mie. Thir ar and lies be ne ye schiftis of all
heretikis to thrau scripturis brocht aganis
yame, saying yaj sould be tane in another
sense nor ye vord apperandlie signifeis,
and abusis vther placis of ye scripture be
yair fals applications as ye Manicheans
and Marcionitis did abuse yat place of
S. Iohne quhair Christ is callit eternall
vithout end or begynning, and sua yaj in-
fer yat ye article of our beleif, quhair ve
confes Christ to have sufferit deid in his
naturall bodie, sould be vnderstang of ye
figure of his bodie. It is esie to yit men to
reiect ye ancient doctoris seing yaj ar sa
bauld to thrau Christis auin vordis at yair
phantasie and plesour.

S. Marc. S. Marc in ye 22. verse of his 14. chap.
conforme to S. Matthew planelie testefeis
that Christis bodie and blude is in ye sa-
crament, Saying Iesus tuke breid and bles-
sing it brakit gaif it to yame and said, tak

ze, This is my bodie and taking ye coup giffing thankis gaue it to yame and yai drāk of it all and he ſaid to yame. *Hic eſt ſanguis meus noui teſtamenti qui pro multis effundetur*. i. This is my blude of ye neu teſtament quhilk ſalbe ſched for many.

4 The thrid euāgeliſt in ordour bot laſt in vritting is S. Luc, quha conforme to ye vther tua witneſſis yat Chriſt in his latter ſupper gaue his bodie and blude quhilk ſould be ſched vpon ye croce, and taking breid he gaue thankis geuing it to yame, ſaying: This is my bodie quhilk is geuin for zou, do yis in remembrance of me, lykuyſe taking ye coup efter he had ſoupit ſaying: This coup is ye neu teſtament in my blude quhilk ſalbe ſched for zou. The quhilk place is ſa manifeſt aganis oure proteſtantis, That yair chef capitane and priapiſt Beza, is conſtranit to chop and change ye text, or rather to deny ye ſame, fitſt he grantis vritting in his annotations vpon ye 26, of Matthew ye 28, verſe, That ye coup in yis place of S. Luc, is tane be ye figure callit Metonymia, ſignifeing be the thing yat contenis that quhilk is contenit, The quhilk he exponis to be vyne contenit in ye coup. Git yis war treu, neceſſar it war, yat ye vyne vas

S. Luc. 22

Beza is cõpellit to ſcrape out Chriſtis vordis.

sched for oure saluation: Becaus yit vor-
dis τὸ ὑπὲρ ὑμῶν ἐκκλώμενον. i. quhilk salbe
sched for zou, mon be referrit to yis vord,
κλώμενον. i. The coup. sa gif bezais inter-
pretation be trew yat ye coup allanerlie si-
guifis vyne contenit in ye coup, necessar it
is, yat onlie vyne vas sched vpon ye croce
for oure saluation. Quhen Beza could
not eschew yis absurde incommenient, a-
ganis his opinion, he excogitatis ane vyle
to diffame ye peple saying yir vordis τὸ ὑπὲρ
ὑμῶν ἐκκλώμενον. i. quhilk salbe sched for
zou, vas fitlt in ye margen, and yairefter
crap in ye text. This is ye craft of yir ex-
traordinar euangelistis, to eik and pair
chop and change the scripture, as thocht
ye neu testament var ane prophane buke
to be correctit at mennis pleseur. This is
yair craft and diffait to set forduard yair
erronious opinion, be fals applications, e-
king sum vordis as yai do in ye quæstion
of iustification saying: ve ar onlie iustis-
feit be faith, and zit in ye haill scripturis
yis vord (onlie) is not fund in yat sentem-
ce. Sum tymes yai threu ye vordis vpone
fals signification, as yai do ye vordis of S.
Paull Calix benedictionis, Turning it the coup
of thankisgeuig, putting away the natural
signefication, quhilk is of Benediction or

Vide edit. Luth. ad Rom. 3.

1. Cor. 10.

consecration or vtherwyse yai wald be cõpellit to admit transobstantiation of ye breid and vyne in ye bodie and blude of Christ as ye haue ellis declarit manefestlie in S. Paulis authoritie concerning yis sacrament. Thay collect anouther fals euasion of ye foirsaidis authoriteis, concluding yat Christis bodie and blude is not in ye sacrament, becaus Christ sayis, do yis in remembrance of me, quhilk excludis not his corporall presence in ye sacramẽt: Becaus it is offerit ane vnbludy sacrefice i ye sacrament to put vs in remẽberance of ye same bodie offerit vp ane bludy sacrifice vpon ye croce for our redemption.

¶ The fourt euangelist S. Iohne, quha in his vi. chap. makis all this mater sa cleir and manefest, that it is sufficient to confute the Caluinistis and all vther sacramentaris, quha be incredulitie, denyis vith the Capernaitis, Christis Reall presence in this sacrament. Seing that the Capernaitis could not be inducit to beleue this misterie be Christis auin instruction, it is not to be maruellit that thair followaris the Caluiniane ministers, can not resaue the doctrine of these ancient fathers, quhom Christ left to his kirk, bot thrauis Christis *S. Ioh. 6.*

auin vordis according to thair ſenſuall iugement, and meſuris all the ſupernaturall actions of Chriſt Ieſus, be naturall reaſon quhilk is verie plauſibil to ſenſuall men, to quhom the veritie apperis impoſſibill, becaus it excedis mānis naturall iugement.

6 Chriſt Ieſus knauing the incredulitie of the Capernaitis, quhom he lauborit to inſtruct and perſuade that thay ſould reſſaue his bodie and blude in the ſacramēt, did the pairt of ane cairfull and diligent ſcholemaiſter, and perſuaſiue oratour, vſing all the argumentis poſſibill, to mak thame beleue, that albeit thair outuard ſenſis could not apprehend or perſaue his bodie and blude in the ſacramēt, zit faith ſould rather haue place nor thair ſenſuall intelligence. And that thay ſould not doubt of his ſufficient pouar to change the breid and vyne in his bodie and blude throu his benediction and conſecration, he ſchauis his omnipotencie be ane miracle quhilk excedit all thair naturall iugement in feding fyue thouſand vith tua fiſchis and fyue breid, quhairof thair remanit fyue basketfull. In lykmaner thay paſſing ouer the ſea to Capernaum, and being threttie ſtagis of land, ſau him cummin

Notte thou curious miſ-belewar of Chriſtis pouar to caus his bodie be in the ſacramēt becaus it is agans nature by natural raiſon.

cũming vpõ the ſea, and approching neir the ſchip, var aſtoneiſt quhill he confortit thame ſaying: It is I. Be thir miracles exhortit thame tõ beleue in him, and in that he vald ſpeik, albeit it ſould ſurpas thair natural reaſon, promeſing ane maiſt precious reuarde, to vitt, lyff euerleſting. *Operamini* (ſayis he) *non cibum qui perit ſed qui permanet ad vitam æternam, quem filius hominis dabit vobis.* i. virk the breid that perishis not, bot remanis in lyf euerleſting, quhilk the ſone of man ſall gif zou. And to declare mair ſpeciallie the verteu and nature of this breid, he opponis it to manna, quhilk vas ſend from heauin to the Iſraelitis in the vildernes ſchauing this difference, That albeit mãna rayuit doun from heauin, zit it gaue not lyff euerleſting, bot that breid quhilk he ſould gif thame had verteu to gif lyff to the varld. Thay reioſing in this generall termes ſaid lord, gif vs euer this breid. Bot quhen Chriſt diſcendis in mair particular declaration of the ſame ſaying, that he himſelf vas that breid quhilk diſcendit from heauin, Then ye incredule Capernaitis grugit and murmurit amang thame ſelfis, miſtruſting Chriſtis vordis quhilk ſurpaſſit thair naturall ſenſis, hou could he

(ſay thay) cum out of heauin, ſeing we knau his father Ioſeph and his mother Marie? we ſe then that the firſt murmuration amang the Iewis aganis Chriſt was, becauſe he ſaid that he him ſelf was the breid that diſcendit from heauin, and reſſauit in the ſacrament gaue lyff euerleſting. This ſame is the murmuration of the ſacramentaris quha denyis that breid quhilk we reſſaue in the ſacrament to be Chriſtis bodie, expres aganis his awin wordis: let euerie man quha is cairfull of that euerleſting lyff, quhilk mon be obteinit be the trew reſſauing of this breid, quhilk Chriſt ſayis come doune from heauin to giue lyff to the warld, conſidder aricht, gif Chriſt ſpeakis of or mennis of the figure or ſigne of his bodie (as the Caluiniſtis ſayis) or rather of his awin Reall bodie, ſeing he exponis it of him ſelf, quha in his deuine perſone come from heauin, and be his incarnation tuke mannis fleſche in the bleſſit virgin Mareis wambe, and offrit it vpon the croce for our redemption. And in commemoration of that bludie ſacrefice (quhilk was onlie anis offrit) left his glorious bodie and blude daylie to be offrit vp, ane vnbludie and propiciatore ſacrifice in his Kirk, to the

consummation of the varld, as testefeis the prophet Malachie. The quhilk the antichrist sould laubour to tak auay at his cuming, quhais forerynnaris ar the Calvenistis denying the bodie of Christ to be in the sacrament, and sa man necessarlie grant that onlie the figure of his bodie came doun from heuin ad not him self in persone. *Malachie. Daniel.*

7 The secund murmuration of the Capernaitis vas quhen Christ declarit mair speciallie that this breid vas him self quhilk come doun from heuin: saying I am the lyuelie breid that discendit from heauin, Quha eitis of this breid sall leue for euer, This knauing thair incredulitie, euer exhortis thame to beleue in him. And to assure thame the mair effectuoslie of his Reall presence to be in the sacrament, albeit aboue thair naturall sensis, he exponis the same in mair particular termes: to testifie that it vas not bair breid and vyne quhilk he ment be his bodie, nather the figure signe or scill of the same (as the Protestantis forgeis) bot his verie Reall fleschc and blude. For (sayis he) *Panis quem ego dabo caro mea est pro mundi vita.* The breid quhilk I sall giue is my flesch for the lyff and saluation of the

varld. The incredule Capernaitis meſu-
ring all thingis be thair naturall iugemen-
tis eſteming it verie horribill and cruell
to eit the fleſch of man, grugit agane with
Chriſtis vordis ſaying: *Quomodo poteſt hic
dare nobis ſuam carnem ad manducandum,*
Hou can this man (mening Chriſt) gif vs
his fleſch to eit? Euin ſa the Calueniſtis
demandis in thir dayis, hou can it be poſ-
ſibill that Chriſtis bodie is in the ſacra-
ment ſeing he ſittis at the richt hand of
god the father? This is thair incredulitie,
derogating to Chriſtis omnipotence, as
thocht he var not of pouar to be quhair
he pleſis, and pronuncis be his vord. Thus
thay meſure Chriſt efter thair auin natu-
rall ſenſis, eſteming that Chriſtis glo-
rious bodie can not be in ſindrie places
becaus ane of oure corruptibill bodeis is
aſtrictit to ane place at ane tyme as ſall be
ſaid in ye 5. chapture.

8. Quhair as thay dout hou Chriſt can
be in the ſacramēt becaus it is aboue thair
ſenſuall capacite, I ask at thame gif thay
be rechit be naturall reaſon that he could
be borne of ane vergin, and vithout the
ſeid of man? vas it not aboue nature that
he raſe the thrid day from death to lyfe?
Alſo that he valkit vpō the ſea to the gret

terrour of his disciples, quhill he confortit thame him self? Quhat naturall reason can persuade vs, that ve laid in the graue cõsumit vith the vormes, or brint in poul dre, can ryse in the latter day in our auin forme? And zit ve beleue the samé be his omnipotent pouar, for be verteu and resurrection of his blissit bodie ressaurit in the sacramẽt, all the faithfull and iust sall ryse to eternall blis: and quhasoeuir douttis of his omnipotencie, sall ressaue eternall fyre for thair incredulitie. This naturall mesuring of mistereis pertening to oure saluation vas the caus that the saduceis denyit the resurrection, thinking it vnpossibill becaus thair naturall iugement could not persaue that a man corruptit in the graue micht ryse from death to lyff in his former estait, Sua thir sort of neu euangelistis, can not apprehend, that Christ being at the richt hand of god, can gif vs his flesch, albeit he sayis be his auin mouth: *Panis quem ego dabo vobis caro mea est.* i. The breid quhilk I sall gif zou is my flesch. Sa that it is not vithout caus that S. Paull sayis: *Animalis homo non percipit ea quæ sunt spiritus Dei.* i. A sensuall man persauis not thay thingis quhilk ar of the spreit of god gif yat

S. Ioh. 6.

1. Cor. 2.

vald not lene to thair naturall ſenſis, bot be faith gif credeit to Chriſtis auin vordis ſaying: This is my bodie, and this is my blude, Thay ſould vith ane humble ſpreit rather reſſaue Chriſtis auin vordis, nor tormēt thame ſelfis to thair auin perditiō, to forge neu interpretations quhilk vas neuer reſſauit in the kirk of god, not doutting of his omnipotēt pouar, quhairby he hes vrocht oure ſaluation, in all his actions ſurpaſſing our naturall reaſon. God grant thame mollefeit hartis to conſidet hou all mē excludis thame ſelf from the vnion and coniunction vith Chriſt, and from lyff euerleſting, quha douttis vith the Capernaitis hou Chriſt can gif his fleſche in this ſacrament, ſeing all pretence of excuſe is tane from thame. For
S. Ioh. 15. Chriſtis ſayis be the mouth of S. Iohne. *Si non venissem & loquutus fuissem eis, peccatum non haberent, nunc autem non habent excusationem de peccato suo.* i. Gif I had not cum, and ſpokin vnto thame, thay ſould not hane bene gilte of syn, bot nou thay haue not excuſe for thair treſpaſſis. Quha can deſyre mair manefeſt reaſon nor not
1. Ioh. 6. Chriſtis auin vordis ſaying: *Amen, amen dico vobis, nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem, non habe-*

bitis vitam in vobis. i. Verelie verelie I say vnto zou, except ze eit the fleſch of the ſone of man, and drink his blude, ze ſall not haue lyf in zou. And agane he ſayis: *Caro mea vere eſt cibus & ſanguis meus eſt vere potus, qui manducat meam carnem & bibit meum ſanguinem in me manet & ego in illo.* i. My fleſch is verie meit and my blude is verie drink, he that eits my fleſch and drinkis my blude abydis in me and I in him: Quhar cleirar vordis vald ony mā deſire to ſignifie, that Chriſtis verie fleſch is in the ſacrament, and not the bare figure of the ſame? ſeing he ſayis *Caro mea vere eſt cibus.* i. My fleſch is verie fude. Quha can ſay that the figure of Chriſtis bodie is verie and Reall fude? or the figure of his blude verie and Reall drink of our ſaull? ſeing that the eiting of Chriſtis fleſch and drinking of his blude is oure coniunction with him to eternall lyff, let euerie man quha vald eſcheu the perpetuall torment of hell, and enioy eternall glore, with Chriſt Ieſus our heid, conſidder deiplie, quhither he hes ſufficient authoritie to repoſe him ſelf vpon Caluinis neu forgit interpretation, quha directlie repugnoure to Chriſtis anin vordis, calling that the figure of Chriſtis bodie quhilk

Chriſt him ſelf callis his auin fleſch and the verie fude of oure ſaulis; Gif men var not careit auay wa cairles ſecuritie of thair eternall ſaluation, thay vald not let thame ſelfis be drauin auay in ſa vechtie a mater, be a particular man bot vald reſſaue Chriſtis auin vordis ſa of tymes repetit be all the four euangeliſtis maiſt faithfull vitneſſis of Chriſtis vill and actions pertening to oure ſaluation, and alſo vald rather imbrace the haill conſent of the ancient doctoris, quha in ſindrie tymes, ſindrie places and ſindrie languages, vniuerſalie teſtifeis Chriſtis vordis to be vnderſtand of his vere Reall bodie and blude, albeit it be aboue mannis natural ſenſis, nor to reſſaue Caluinis neu inuentit expoſitiō, not onlie diſaſſenting from ye ancient doctoris, bot alſo from his maiſter Luther. Bot ſathan the ennemie of mannis ſaluation not onlie inuoluit and intrappit the hartis of the Capernaitis in thir doubtis, bot alſo certane of Chriſtis auin diſciples quha ſturrit at his vordis ſaying: *Durus eſt hic ſermo, & quis poteſt eum audire.* i. Thir vordis ar hard, and quha may heir and abyd the ſame? Sure-

S. Aug in Pſal. 98. lie as ſayis S. Auguſtin Chriſtis vordis var not hard, bot thay had idurit and hardint,

Hartis, quha vald not beleue Christis vordis sa oft repetit to persuade thay vnbeleuaris of his Reall bodie and blude i the sacrament. Bot quhair as the vord of god is a sueit hony cambe to the faithfull and spirituall men, as vitnessis the Psalmist: Sa Christis vord to the sensuall and naturall man, indurit be incredulitie, apperis to be fulishenes, in sik sort that the Capernaitis and Caluinistis thair disciples, in steid to be liftit vp be Christis vordis to ane spirituall and heuinlie gift, To vit the participation of Christis Reall bodie and blude, quhilk is conceauit to be present onlie be faith: Be the contrare thay ar deiectit from the veritie be thair sensuall iugement: In thisthay follou thair forefatheris the Israelitis quha being deliuerit from the bondage of Egipt, and miraculoslie fed be the heuinlie fude of manna, Thay in the contrare preferrit to manna that fleſch quhilk thay eit in the seruile bondage, saying: *Exaruit anima nostra ex hoc manna.* i. Our saull is vitherit away and Irkit of this fude manna.

Psal. 118.

Isai. 5. *Num.* 11.

9 Christ of his gracious gudnes offrit to the Capernaitis and daylie offerris to the sacramentaris thair disciples his bliſſit fleſch and precious blude that be the ei-

ting and drinking thairof thay maybe ioinit with him and haue lyff euerlesting. Thair sensuall cogitation estemeing that Christ sould gif his flesch rau, or rent in peces, to thair sensible eyis, cannot thaime ony way to estime that Christ proponit ane horrible and cruell sacrament, thus douting, be the instigation of sathan, how Christ could giue his flesch to be eitin to procure eternall lyff albeit yis vair grit incredulitie deserue that Christ sould haue left thame, zit he willing to gaither thame to his ouin fauld, laubouris agane be ane nother argument for euin as (sayis he) ze man beleue that I come doun from heuin for zour saluation, albeit contrare to zour sensuall iugement, also ze sall se me with zour eyis ascend to heuin. In lykmaner ze ought to beleue that my flesch eitin and blude druknin in the sacramet, sall gif lyff euerlesting, albeit it be contrare to zour sensis, for it is the spreit (sayis he) that quickins and the flesch proffettis na thing. The vordis quhilk I haue spokin to zou ar spreit and lyff. Off thir vordis the Caluinistis takis occasion to subuert all that Christ hes spokin sa manifestlie of the eiting and drinking of his bodie and blode in the sacrament, and to confirme thair

disciples in the Capernaitis incredulitie mistrusting Christ sa oftymes repeting that his flesch and blude in the sacrament is the verie fude of the saull, and gevis lyff euerlesting, thay thraw Christis vordis to a vrang sense, inferring thrie fals cõclusions be thair fals applications. Becaus (say thay) It is the spreit that quickins, Thairfore Christis Reall bodie is not in the sacrament. This conclusion is falshe inferrit zea the contrare sould baif bene collectit. Gif I vald conclude That becaus the spreit quicknit knox, quhen his face turnit in his neck in the oppin pulpit of Edimburgh: thairfore he had nather flesch nor bodie. Quha of his affectionat disciples vald grant this conclusion to be veill collectit? The contrare is manifest. That becaus the spreit quicknis, thairfore thair is flesch quhilk is quicknit be the spreit.

The Calvinian ministers inferris thrie falsconclusions of Christis vordis.

10 Bot (say thay) Christ him self cõfessis that the flesch proffettis na thing, Thairfore ve sould beleue that Christis flesch sould not be eitin for onre saluation in the sacrament. This conclusiõ is als falslie inferrit as the former, for thair is another thing expressit in the consequent nor is contenit in the premissis, aganis the reulis

of dialectique, for Christ sayis not of his auin flesch, *mea caro non prodest*, my flesch auailis not: and zit thay cõclude, as thocht Christ had said, that his auin flesch auailit not. I beleue thair be na man so mad, except he be cassin ī a reprobat sense, quha dar confes him self sa manifest a blasphemar of Christis blissit flesch, resauit be his incarnation in the halie virgin Mareis wambe, and suffrit vpon the croce for oure saluatiõ, that it auailit not, seing that in the verie hé of his garmẽt thair was vertew to heall maist greuous seiknes, and deidlie synnis of oure sauli. Seing that Christ him self callis his flesch the verie treu fude of oure saulis, all Christian men sould rather cõfes in hart and mouth the same, beleuing his auin vordis, nor to gif credit to ane inuentit and thrauin exposition be fals applications of the scripture, denying the heuinlie and omnipotent pouar and vertew of Christ.

11 Let thir forgearis of new expositions of Christis vordis heir S. Augustin writtand on this place, and ansuering to this doubt, hou it can be that Christ sayis: flesch proffettis na thig, seing he promeist lyff eternall be eiting of his flesch? Apperantlie thir tua thingis ar contrarious

first to say that the eting of Christis fleſch geuis lyff eternall, and nixt to say that fleſch proffettis na thing. He auſueris to this obiection saying that the fleſch profeitis na thing as the Capernaitis vnderſtand Becaus *Carnem (inquit) ſic intellexerunt quomodo in cadauere dilaniatur, aut in macello venditur, non quo modo ſpiritu vegetatur.* i. Thay ſa vnderſtude (sayis he) the fleſch as rent in pecis in a deid carion, or ſauld on ſkemble ſtoks, not as it leuis or is quicknit be the ſpreit. Sua be S. Auguſtin the fleſche vnderſtand as did the Capernaitis, to be cuttit in pecis, and diſtribute amang thame, that ane ſould get a lug, another ane arme. This carnall and fleſchlie cogitation profeitis na thing, for Chriſt ſaid not he ſould gif his fleſch to be eitin in ſik a ſenſibill maner. Bot that his bodie being vnder the forme of breid and his blude vnder the forme of vyne, to tak auay all externall horror, euerie man aucht to conſaue be faith that Chriſtis Reall fleſch and blude is contenit in the ſacrament, and reſſauit reallie, not being deid as the Capernaitis vnderſtude, bot quicknit be his ſpreit and deuinitie and his fleſch on this maner treulie reſſauit, is the treu fude quhilkgeuis lyff euerleſting,

S. Aug. in ye 27. traictſe and 9. tome vpõ S. Ioh.

and conionis vs vith Christ our heid and redemptour, Quhairby ve ar maid bane of his banis and fleſch of his fleſch.

Epheſ. 4. 12 Off this euerie man may perſaue the Calūnie of the Caluiniſtis cōcluding that the Catholicques ar followaris of the Capernaitis, for quhaſoeuer (ſay thay) beleuis to reſſaue the verie fleſch and blude of Christ, thay ar followaris of the Capernaitis. S. Auguſtin anſueris for the Catholicques: that thay ar diſciples of the Capernaitis quha eſtemit thame to reſſaue Christis fleſch as rent in pecis & ſubiect to mennis ſenſis, and not quicknit be the ſpreit, Bot the Catholicques ar not in this opinion: bot rather that euerie man reſſauis Christis fleſch quicknit be his ſpreit, conionit vith his godheid, not reuin in pecis, for his glorious bodie is impaſſible, not ſubiect to our ſenſis, bot reſſauit vnder the externall forme of breid and vyne. Be the contrar ve may iuſtlie conclude the Caluiniſtis to be maiſt affectionat and neu riſſin diſciples of the Capernaitis, Becaus thay vith the Capernaitis lenyng to thair naturall iugement vill neuer beleue that Chriſt be his omnipotent pouar can gif his fleſch to be eitin. Seing then the Zuinglianis and Caluiniſtis be

diffident incredulitie mistrusting Christis infinit pouar, vill not beleue that his fleſch and blude ar in the ſacrament, les nor he be reuin in pecis as thay blaſphem aganis the Catholicques ſaying: That the preistis chouis and guaus Christ amang thair teith, Becaus of this thair carnall intelligence, ve iuſtlie conclude thame to be maiſt affectionat diſciples of the Capernaits, and proud blaſphemours of Chriſtis halie inſtitution.

19. All the ancient doctoris beris vitnes that onlie this ſenſuall vnderſtanding of Chriſtis vordis is reiectit. For S. Euthemius vrittand vpon this place ſayis: *Spiritum nunc vocat intellectum ſpiritualem eorum quæ dicta ſunt, ſimiliter & carnem ea intelligere carnaliter, non enim de carne ipſius quæ viuificat nunc ſermo eſt.* i. He callis the ſpreit the ſpirituall intelligence of thay thingis quhilkis var ſaid, Siclyk he callis fleſch to vnderſtand thame carnallie, for thair is no mention maid heir of his auin fleſch quhilk quicknis and geuis lyff. ſa Chriſtis fleſch is not excludit. To the quhilk S. Chryſoſtome vryttand vpon this place conſentis ſchaning manifeſtlie that Chriſt excludit not his auin fleſch quhen he ſaid The fleſch proffertis nor, *S. Euth.* *S. Chryſ.*

bot onlie he tuke away the carnall and fleshlie cogitation of the Ieuis S. Ciprian vitnessis the same: *siquidem orta fuerat aliquando sicut in euangelio Ioannis legitur, de nouitate verbi huius quæstio, et ad doctrinam mysterij huius obstupuerunt auditores, cum diceret dominus, nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem non habebitis vitam in vobis, Quæquidem quia non credebant, nec intelligere poterant, abierunt retro, quia horrendum iis & nefarium videbatur vesci carne humana existimantes hoc eo modo dici, & carnem eius vel elixam vel assam sectamque edere docerentur. Cum illius personæ caro si in frusta partiretur non omni humano generi posset sufficere, quæ semel consumpta, videretur interiisse religio, Cui nequaquã victima superesset vlterius, sed in cogitationibus huiusmodi caro & sanguis non prodest quicquam, Quia sicut magister exposuit hæc verba spiritus et vita sint, nec Carnalis sensus ad intellectum tantæ profunditatis penetrat nisi fides accedat.* i. Becaus on a tyme thair arrase a questiõ of the noualtie of this terme, as is writtin in the euãgell of S. Iohne and the auditouris var astoneist at the doctrine of this mysterie, quhen as the lord said except ze eit the flesch of the sone of man,

S. Ciprian serm. de cœna domini.

and

and drink his blude,ze ſall not haue lyff ī zou,quhilk becaus yaj credit not,norvald not vnderſtād, thay vēt bak, Becaus it apperit ane horrible and cruell mater vnto thame,to be fed vith the fleſch of the ſone of man,beleuing this to be ſpokin in this ſenſe , as thay had bene techit to eit his fleſch ſoddin roſtit or cuttit in pecis,ſeing gif his fleſch had bene cuttit in pecis, it could not haue ſeruit ye haill varld, quhilk being anis conſumit the religion ſould appeir to decay, quhairin thair remanit na oblation to be offerit. Bot in ſiclyk cogitations The fleſch and blude anailis not: Becaus as our ſaluiour exponit thir vordis to be ſpreit and lyff, The carnall ſenſe can not attene to the vnderſtāding of ſik a myſterie vnles faith led vs thairunto, this far S.Ciprian. Hierof all men deſyrous of thair ſaluatiō may perſaue the fraudfull thrauing of Chriſtis vord be the Caluiniſtis contrar that expoſition of the primitiue kirk, and that thir vordis of Chriſt: The fleſch profeitis na thing excludis not the Reall preſence of his bodie and blude,bot onlie the ſenſuall and fleſchlie mening of the Ieuis quha eſtemit that Chriſt ſould gif his fleſch vnto thame as cuttit in pecis ſoddin, and

roſtit as thay did the fleſch of brute beiſtis. The Caluiniſtis and vther ſacramentaris eſtemit that Chriſtis fleſch can not be Reallie reſſauit in the ſacrament bot be this fleſchlie and ſenſuall maner, and thair fore they think it vnpoſſible vith yair forefathers the Capernaitis, that Chriſtis fleſch is geuin to vs in the ſacrament: quhair the Catholikis be the contrar reiecting that carnall and ſenſibill reſſauing of Chriſtis fleſch beleuis aſſuritlie, thay reſſaue Chriſtis precious fleſch and blude contenit vnder the forme of breid and vyne, albeit that nather the handis can graip it, nor the eyis ſe it, nor na vther exterior ſenſe apprehend the ſame, quhilk gif it could diſcerne or comprehend, ve miſterit not faith. Becaus as S. Gregoire ſayis: *Qando ſenſus prebent experimentum fides non habet meritum.* Quhen ſenſis makis experience faith hes na mereit, for ve nedit not faith to cõſaue thaj thingis obiectit to our outuard ſenſis.

S. Greg.

14 Albeit baith the parteis confes thay reſſaue Chriſt be faith, zit the difference is no les, nor gif tua cetizenis of geneue, paſſing on the ſtreit, the ane meiting his debtour reſſauis a purſe full of crounis, and hes a ſure hoip to haue reſſauit fyne

gold as the effect declaris, for he passing to the mercat, na man refusis his money, quhais beleif thairfore is not vane. The vther metis sathan ī a mannis liknes, quha offeris him ane purse full of gold as the ressauer beleuis assuritlie, Bot quhen he cummis to the mercat findis na thing except a purse full of stikkis or stanis. Vill ony man say Bot this mannis hoip and beleif vas ane phantasticall imagination and vane persuasion, Becaus he beleuit assuritlie the thing to be in his purse quhilk vas not. And be the contrar the vtheris houp vas treu, soleid, and of effect, Becaus as he beleuit to haue ressauit fyne gold, so Reallie, and indeid, he fand it in his purse. Euin sa the Caluinistis faith in ressauing of Christ, is ane vane and phantasticall persuasion, becaus thay beleue to ressaue that thing in the sacramēt, quhilk is not present, bot is als far from the sacrament (to vse thair auin vordis) as the heuin is from the earth. And be the contrare the Catholiques faith in ressauing Christis flesch and blude is treu, and soleid, Becaus thay beleue faithfullie to ressaue vnder the forme of breid and vyne Christis verie Reall bodie and blude, quhilk he him self callis the verie treu fude of

S. Ioh. 6. oure ſaulis, be eiting and drinking quhair of ve ar conionit vtih him maid bane of his banis and fleſch of his flesh, and thairby ſall haue lyff euerleſting. Thay reſſauing (as yaj ſay) Chriſt be faith man ather haue treu faith or thā phātaſticall quhilk is bot ane vane eſtimation: gif yaj conceaue be faith, of neceſſitie it mā be thair afore thair faith: Becaus the certentie of faith dependis vpon the thingis quhilk ar beleuit, ze thay man alſo haue authoritie be goddis vord that ſik thingis ar quhilk thay beleue, vtheruyſe thair faith is bot ane fals perſuaſion of thingis that ar not. Nather can thay reſſaue that thing be treu faith in the ſacrament quhilk is not thair. For as Caluine him ſelf ſayis gif a paſſinger verie, thriſtie ſeing ane Enſeigne ſet our as a takin of vyne to be ſauld, he entring in the hous and finding na vyne thair, eſtemis him ſelf begylit of his beleif, becaus he fand ane nude and ſimple ſigne. Euin ſa the proteſtantis faith is bot a vane eſtimation, ſeing thay reſſaue bot nakit ſignes and figuris of Chriſtis bodie and blude.

15 I Dout not bot ſū vill eſteme me ane Calumniator becaus of my former ſimilitude, as thocht it var feinzeit, quhom I

pray ſuſpend yair iugement quhill yai ſpere the maiſt affectionat proteſtantis of ſcotland quha hes bene in geneue ſurelie I reſſauit the treuth of this be honorable gentilmen of our cuntrie, quha confeſſit to me before gude vitnes, that the deuill gangis familiarlie vp and doun the toun, and ſpeciallie cumis to pure and indigent men, quha ſellis thair ſaulis to him for ten ſouſs ſum for mair or les. The mone y is verie pleſant quhen thay reſſaue it, bot putting hand to yair purſe, quhen thay vald by thair denner, thay find na thing bot ather ſtane or ſtik. Off thir men var brunt to the number of foure ſcore, within thir fyue zeris, and zit the deuill is ay amang thame, and ceiſſis not daylie to mak his traffik and merchandice of thair ſaulis. I askit the caus quhy thair capitane Priapiſt Beza had not puiſſance to diſpoſſes the deuill be his halenes, ſeig mē vald conſaue ane euill opinion of thair religion, hering that the euill ſpreit vas ſa familiar amang thame, as to mak marchandice of mennis ſaulis in oppin ſtreit, mekill mair vald he be als familiar vith yame priuatlie. Thair common excuſe is, that ſen Chriſt na miracles can be ſchauin, and the deuill temptis rather Chriſtis

auin flock nor vtheris. Indeid he is buſſiet to aſſay the gude nor the vicked, bot amang the godlie, he hes neuer that pouar to mak marchandice of yair ſaulis as he hes in geneue; Zea daylie experience teichis vs that ſindrie godlie Catholikis, be verteu of this halie ſacrament, and gret deuotion, be faſting and praying, diſplacis the euill ſpreit out of men. Bot Chriſt can not be ane lear ſaying: *Omne Regnum in ſe diuiſum deſolabitur.* All kyngdome deuydit in the ſelf at laſt ſalbe deſolat ſa that thay being authoris of deulishe and hereticall doctrine can not diſpoſſes thair maiſter, quha ſauis the ſeid of Zizanie and fals doctrine in the hartis of men thrauin the halie vritt to ane erronious ſenſe vnder pretence of the licht of the euangell. Thair maiſter Caluine quhen he could not deny that the Catholik preiſtis diſpoſſeſſit deuillis out of men and vemen, as daylie experience teſtifeit, he anſuerit as the blaſphemous Ieuis aganis Chriſt that ane deuill caſtis out another and ſa to eſcheu the former incommodite ſayis that Chriſt vſit not ane firme argument, bot ane coniecture and probabill reaſon, and thus makis Chriſt to be a ſophiſt. Itis not maruell that he deny the

S. *Luc.* 11.

authoriteis of all the ancient doctoris quhen thay mak aganis him, seing he is so hardie and impudent, to abuse Christis auin vordis and argumentis brocht aganis sathan, making plat contradiction to the same. For Christ Iesus said not that ane deuill dang out another bot thay all conspyrit in ane aganis mannis saluation, euer lauboris to posses mennis saulis and bodeis. Caluine be the contrar sayis that ane deuill may ding out another as the Papistes dois be thair exorcismes.

16 The thrid fals conclusion thay collect of thir vordis (*Verba quæ loquor spiritus sunt & vita.*) The vordis quhilk I speik ar spreit and lyff: Thairfore say thay ve aucht onlie vnderstand ane spirituall manducation, and sua excludis Christis flesch and blude. Gif ane phantasticall imaginatiō careit not auay thir licht spretit euangelistis, thay sould haue collectit the plane contrare that seing Christis vordis is spreit and lyff. Thay contene spreit and lyff in thame, it man necessarlie follou, that thay comprehend the veritie in thame, sa that Christ pronuncing that quhasoeuer eitis his flesch and drinkis his blude sall haue lyff eternall, sould repose thame selfis vpon Christis vordis, bele-

uing assuritlie that Christis Reall fleſch and blude quhilk he callis the treu fude of oure saulis ar in the sacrament.

ARGVMENT.

That the Caluinistis spiritual eiting of Christis bodie is altogider phantastical 2. and Makis the Mosaical law als excellent as the euangill aganis the expres vordis of S. Paull. The ancient doctouris of the primitiue kirk testifeis the treu eiting thairof, to be corporal, ressawit be the mouth. And thairby thay cõdemp the execrable hereseis of ye valentinianes Marcionitis 5. Arianes 6. Nestorianes 7. The Caluiniane fayth frustratis men of yair corporal coniunctiõn vith Christ Iesus 8. In quhat maner ourbodeis ar Nurischit vith Christis blisit fleſche 9. It is ane vther thing to beleif in Christ nor eit his fleſche. Caluin is maid mair cairfulnor Christ of his flok 11. the Caluinistis makis Christ mair ingrait nor ane mortal man towardis his aeru and ar lyk saules men of law in peruertiug Christis latter vil and testament.

ALBEIT I haue ſufficientlie ſchauin before, hou the Caluiniſtis abuſis the expres vord of oure ſaluiour Chriſt, zea be thair fals applications and neu inuentit expoſitions, falſlie collectit of the text, ſupplantes the veritie, zit that thair fraudfull diſſait may be mair planelie knauin cõcerning this treu eting and drinking of Chriſtis bodie and blude quhairin cheiflie all Chriſtianis ſaluation conſiſtis, I vill ſchortlie declair be the aſſiſtance of the halie ſpreit, that thair maner of eting of Chriſtis bodie is altogither phantaſtik contrarious to all reaſon, and Chriſtis auin vordis: Thay ſay that Chriſt onlie proponit ane ſpirituall manducation of his bodie. Thay call the ſpirituall manducation the apprehenſion of Chriſtis benefitis be faith as to beleue in him and in the frute of his death and paſſion. Indeid all men aucht to beleue in Chriſt and his benefetis, Bot that Chriſt vnderſtude not this maner of eting quhen he ſayis, *Tak ȝe, eit ȝe, this is my bodie*, it is maiſt manifeſt.

2 All men of vncorrupt iugement vill grant vith me that thay of the auld lau could not haue the ſame maner of eting

of Chriſtis fleſch as thay quha reſſauit this ſacrament efter Chriſtis inſtitution vnder ye euangell, vtheruyſe Chriſt had not inſtitute ane neu ſacramẽt in the neu teſtament different in perfection from the ſacramentis of the auld lau. For gif yair var onlie a ſpirituall eiting of Chriſtis fleſch, not reſſauing his verie bodie be the mouth, Thair var na difference betuix the eiting of Chriſtis fleſch in the neu teſtament and in the auld lau. Bot to ſay that yaj afore Chriſt quha had onlie the ſchaddou eit als treulie Chriſtis fleſch as ve quha haue the veretie is ane gret abſurditie, contrare to reſſone, and eſtait of the euangell, quhilk is far mair excellent
1. Cor. 10. as vrittis S. Paull nor the eſtait of the Moſaicall and ancient lau. Thairfore this is not onlie ane ſpirituall manducation, bot alſo corporall of Chriſtis fleſch albeit ve man conceaue it be the ſpreit, becaus his bodie reſſauit be oure mouth is not ſubiect to our ſenſis, bot couerit vnder the forme of breid and vyne, as ve haif ſaid before.

3 Mareouer that manducation quhilk Chriſt vnderſtude in his latter ſupper vas tane and reſſauit be the mouth: Bot the ſpirituall manducation quhilk the Cal-

uiniſtis feinzeis is not performit be the mouth, becaus *faith is be hering of goddis word*, quhilk is performit be the eir, Thairfore it is not ane ſpirituall manducation, quhilk Chriſt vnderſtude, ſaying *Takze, tit ze This is my bodie* : Bot corporall as vitneſſis all the ancient fathers quha not onlie techis fleſch is corporall in this ſacrament, bot alſo geuis reaſon, quhy oure ſaluiour ordanit That ve aucht to eit his fleſch corporallie. And thay haue ſuſtenit and haldin this doctrine ſa certane that thay vſit the ſame as a ſure and firme foundment to ſubuert the hereſeis quhilk rais in thair dayis, as did the halie martyr Irenæus contrare the heretekis callit Valentinians as did Tertullian contrare the Marcionites, as alſo Cyrill contrare the Neſtorians. The Valentinianis denyit the reſurrection of the fleſch Irenæus prouit the contrare. *How is it (ſayis he) poſsible, that the fleſch ſall cum in corruption quhilk is nurishit be the fleſch and blude of Chriſt Ieſus?* his probation is that Chriſtis fleſch eitin be the Chriſtians, makis thair fleſch incorruptible, and ſua he inferris that it man ryſe agane, albeit it be dung in duſt.

Rom. 10.

1. *Cor.* 11.

Irenæus.

Tertullian.

Cyrillus.

4 Tertullian vſis the lyk argument aganis the Marcionitis, quha defendit the lyk

Tertul.

hereſie vith the Valentinians. *The fleſch (ſayis he) is norishit vith the bodie and blude of Chriſt Ieſus, That the ſaull may be repleniſhit of god*: ſe..g na fude can nurish the bodie except it be reſſauit be the mouth, neceſſar it is be thir learnit fathers authoriteis that Chriſtis bodie is reſſauit be the mouth, as alſo vitneſſis S. Cyprian in his ſermone of thais quha maid defectiō from the faith, ſaying: *how is it that the mouth ſanctifeit be the celeſtiall fude, efter reſſauing of Chriſt Ieſus bodie and blude, cieclit the remanent of the ſacrifice of idollis.* S. Chryſoſtome in his liturgie That is to ſay his MESSE makis ane oraiſon to Chriſt, praying him of his mercie, that he may be participant of his maiſt halie bodie and blude, and oftymes exhortis the pepill to ſobrietie, to abſtene from all diſhoneſt and blaſphemous talk, *For (ſayis he) it is vnuorthe and abhominable that thais mouthis ſould be pollutit be filthie talk quhilk ſould tuiche and reſſaue the glorious fleſch of Chriſt Ieſus.* S. Ambroiſe in the funebral oraiſon of his brother ſatyrus, hauing declarit his gret deuotion and reuerence touart the halie ſacramentis, ſcha uis he vas deliuerit of ane gret tempeſt in the ſee, be the careing of the halie ſacra-

S. Cyprian

S. Chryſ.

S. Ambr.

ment about his neck. Gif my brother (ſayis he) kneu be experiéco The ſuccure from parrell and confort in ſaull and bodie be the bering of his ſaluiour vpon him: *how mekle mair eſtemit he to reſſaue help be the reſſaning of him be the mouth?* S. Auguſtin confeſſis the ſame, vrittand of ane ancient conſtitution of the Kirk concerning the adminiſtration of this ſacrament, vtheruyſe nor Chriſt preſcryuit, and that vithout the vrittin vord of god (let our ſincere puritanis note hou yaj inconſideratlie deny the authoritie of the kirk, ordaning ony cõſtitutiõ pertenyng to this ſacrament vithout expres ſcripture) albeit that Chriſt celebrat this ſacrament, and gaue it to his diſciples, efter ſupper, zit the Catholik and halie kirk, vithout the vrittin vord of god hes ordanit that na man ſould reſſaue the bodie and blude of Chriſt, except vith a faſting ſtomack. *It is manifeſt ſayis S. Auguſtin that quhair our lordis diſciples reſſauit his bodie and blude, that yaj reſſauit it not faſting, nather for that caus aucht mẽ to Calũnie the vniuerſall kirk, ordaning to reſſaue Chriſtis bodie and blude vith ane faſting hart: It hes pleſit the halie gaiſt, that to the honor of ſa gret a ſacrament, the bodie of*

S. Auguſ.

Note pray the.

Nota.

our lord ſould enter afore ony exteriour and corruptible fude, The quhilk cuſtume is obſeruit throu all the varld. Men may ſe then that S. Auguſtin planelie vitneſſis, thame to reſſaue The bodie and blude of Chriſt Ieſus irreuerentlie *be the mouth*, quha guſtis ony vyer meit before the reſſauing of the communion, The quhilk vald not be of gret conſequēce, gif yair var ony breid and vyne, as our proteſtantis ſayis: or gif the eiting of Chriſtis bodie var na vther thing bot to beleue, as yai feinze aganis the vniuerſall and Catholik kirk: It var alyk to eit that breid before diſione as efter (as mony of yame dois) ſeing ve aucht at all tymes beleue in Chriſt and in his meritis. The reuerend father *Beda* giffis reaſon, quhy Chriſt gaif his bodie to his Apoſtlis efter ſupper, and not afore meit, becaus (ſayis he) it vas neceſſar that the paſcall lambe, quhilk vas ane figure of Chriſtis bodie, ſould be firſt eitin and perfytit and thairefter thay ſould pas to reſſaue the treu paſcall lambe to vit, The bodie and blude of Chriſt: Bot nou to the honor of ſa gret a ſacrament, it is thocht gude *be the maiſter of the kirk, the halie ſpreit, quha is the guydar thairof*, that firſt ve be partakaris of the ſpirituall fude

Beda.

ſanctefeit vithin and vithout, Thairefter oure bodie to be refreshit vith earthlie fude. Theophilactus vitneſſis that oure fleſch reſſauis the fleſch of Chriſt Ieſus exponing the vordis of S. Paull, vritting That he meretis greuous puneiſment, quha conculcatis the ſone of god, and *treadis him vnder fute, Be the irreuerent reſſauing of the ſacrament, and prophaning the blud of his teſtament*, quhen ye (ſayis he) communicatis and reſſaues the immaculat bodie and blude of Ieſus Chriſt, defyling oure auin fleſche vith all impuritie of leuing, in lechorie and vther horrible vyces, ve ſtramp vnder feit the ſone of the leuing god reſſauing his bodie ſo impurelie. In lyk maner Ecumenius exponing this place of S. Paull, *quha eſt is vnworthelie ſalbe giltie and culpabill of ye bodie and blude of our lord euin as Iudas (ſayis he) be trayit his maiſter, and the Ieuis raging aganis Chriſt moleſtit him, ſa thay ar iniurious aganis him, quha vith impure and filthe handis, takis his maiſt pure and haly bodie, and is ſe bauld to touche the ſame vith thair filthy mouth, vorthy of execration.* Off thir cleir and euident teſtimoneis of thir ancient and maiſt godly fathers, all men may ſe hou in the primitiue kirk,

Theoph.

Heb. 10.

Ecumen⁹.

1. *Cor.* 11.

thay cõfeſſit and held for ane thing maiſt veretable, That yai reſſauit the bodie and blude of Chriſt Ieſus corporallie be the mouth, and ſa it followis neceſſarlie, that yair is another manducatiõ of Chriſtis bodie, nor the ſpirituall eiting thairof: vtheruyſe gif ye Valentinians or Marcionitis, gif ye comdamnit arrians, gif the hereticall ſect of the neſtorians var riſſin altogither, as yai begin to lift vp thair heid in ſum partis in yir miſerable dayis, The kirk of god vald be deſtitut of ane cheif argument, quhilk the anciẽt doctoris of the kirk vſit agains thir hereſikis. The hereſie of the Valentinians and Marcionitis, denying the reſurrection, as ve haue ſaid, vas confutit be this reaſon. The incorruptible fleſch of oure ſaluiour Ieſus Chriſt is vnitit and cõionit vith yair bodeis, quha eitis it, Thairfore yair bodeis ar maid incorruptible be the ſame, quhairby thay ſall ryſe agane to immortall lyff accordĩg to ye ſaying of S. Iohne *Qui manducat meam carnem & bibit meum ſanguinem habet vitam æternam & ego reſuſcitabo eum in nouiſſimo die.* i. Quha eitis my fleſch and drinkis my blude hes lyff euerleſting and I ſall rais him on the latter day.

S. Iohn. 6.

5 The damnabill hereſie of the arrianis,

quha denyit the ſone of god to be con- S. Ion. 17.
ſubſtantiall, or equall in ſubſtance vith his father, vas refutit be this reaſon. *The hatie vrit teſtifeis that the father and ye ſone ar ane, as ye ar ane vith Chriſt, bot ye ar not ane vith Chriſt Ieſus onlie be faith and charitie, bot be nature and ſubſtance, ſa that his fleſch is ſubſtancioußie conionit vith ours. Thairfore the father and the ſone ar not onlie ane be vill, bot alſo be ſubſtance.* Off this the Catholikis concludit Chriſt to be conſubſtanciall vith his father, albeit the vord (conſubſtātiation) be not in the ſcriptures, as alſo the Catholik Kirk affermis, *conſubſtanciation*, albeit yis vord be not in the vrittin vord of god it is ſufficient that the mater it ſelf be contenit thairin.

6 The pernitious hereſie of the neſtorians quha ſeparatit Chriſtis māheid from his godheid vas improuin be S. Cyrill, ei rather be the counſall of Epheſus on yis maner. The fleſch of Ieſus Chriſt ſubſtāciouſlie and corporallie vnitit vith ours, makis the ſaull immortall, Bot the immortall fleſch of Chriſt Ieſus, is not ours vithout his diuinitie, becaus the fleſch alane roffettis na thing as vrittis S. Iohne. Thairfore Chriſt Ieſus reſſauit in yis ſacramēt, quickning our bodeis to immor

S. Cyrill in the concile of Epheſus.

S. Iohn. 6.

talitie, is not onlie man, bot god and mā: And thairfore ye ancient and Catholik kirk concludit the neſtorians damnabill heretikis in ſeparating the manheid of Chriſt from his godheid. Hierof men may ſe that the Caluinolatre miniſters denying the corporall eiting of Chriſtis fleſch, tendis to na vther thing, bot to fortifie auld condamnit hereſeis, and to ſubuert that treu doctrine, quhilk hes bene in the ancient and primitiue kirk be the quhilk the gud and learnit doctoris techit, yat the eiting of Chriſtis bodie vas not onlie for the ſaluation of the ſaull, bot alſo for the immortalitie of the bodie, That oure fleſch as ſayis S. Cyprian quhilk be ſyn is corruptibil, may be maid immortall, be the corporall reſſauing and coniunction vith Chriſtis fleſch, quhilk is immortall: for as ſayis. S. Cyrill, gif thingis corruptibill be reſtorit to yair former eſtait, be the onlie tuiching of Chriſtis fleſch, as quhē he raiſit from death to lyff the dochter of the cheif of the ſinagoge be the tuiching of his hand, hou mekle mair ſall ve leue eternallie be the corporall reſſauing and eiting of his fleſch, quhilk being reſſauit in oure bodie cauſis, that ve ſall not ly in the duſt bot ſall

S. Ciprian

S. Cyril. li. 4. cap. in Ioannem. Marc. 5.

ryse vnto eternall felicitie.

7 To declair this Reall vniō of our bo-deis vith Chriſtis fleſch not to be onlie be faith, bot be the cōmixtiō of the ſubſtance of Chriſtis fleſch vith ouris, This halie father Cyrillus declarit the ſame be maiſt euident ſimilitudes, for euin as tua ſort of vaxis, melrit togither makis a maſs, or as a pece of leauē mixit vith vnleuenit deauch makis ane breid: euin ſa Chriſtis fleſch is reallie cōionit and mixit vith oure fleſche. Could yis cōiunctiō be gif Chriſtis bodie var onlie in the heuin and ve in the earth? May yair be ony commixtion of Reall and corporall ſubſtances and bodeis, quhilk ar ſō far diſtant as the heauin is from the earth, as the Caluiniſtis ſayis? Quha playis vith men as is ſpokin be a vnigare prouerb. Crede quod habes & habes, Beleue thou haue it, and thou hes it. This yair particular faith is verie ſtrange, quhilk cauſis men beleue that to be, quhilk is not. Ane Caluiniſtis faith vill caus the beleue to haue a hundreth crounis in purſe, albeit thou haue not a penny thairin: Bot allace as ſik money vill not by thy denner quhen thou ar hungrie, ſa ſik phantaſticall coniunction of Chriſtis fleſch vith ouris, vill not mak thy mortall *S. Cyril.*

bodie incorruptibill, to be participant of Chriſtis immortall felicitie. It is ane lamentable caſe that ſathan ſould be his miniſter ſau ſik pernitious doctrine in mennis hartis, quhilk throu cullotit vordis fra ſtratis yame of yair immortalitie and eternel lyf.

8 Oure bodeis ar nurishit vith his pretious fleſch, not as vith daylie and corruptible fude, quhairby oure naturall bodie grouis in quantitie or is conſeruit in this mortall lyff for ane ſeaſon. Bot as a ſpirituall and ſupercæleſtiall fude, quhairby ve ar maid immortall in bodie and ſaull, to be raiſit agane efter ve be dung in duſt, to euerleſting lyff, vith our heid oure lord Ieſus Chriſt, quha tuke fleſch in the halie virginis vambe that it ſould duell in vs as vitneſſis S. Iohne ſaying. *Et verbum caro factum eſt, & habitauit in nobis.* i. The vord vas maid fleſch and it duelt in vs: Be the immortalitie of the quhilkue quha reſſauis it reallie, althochr not ſenſiblie bot vnder the formes of breid and vyne, ar maid immortell ſa that this ſame corporall fleſch of Chriſt Ieſus ceſis not to be ane ſpirituall fude, to oure ſaull and bodie, becaus that in it, (the ſubſtance being corporall) thair is qualiteis of a ſpiritual

S. Iohne. 1.

fude, the effectis quhairof ar ſpirituall and euerleſting alſueill touard the bodie as the ſaull. This eiting of Chriſtis fleſch corporallie excludis not the ſpiritual, that is, the ĩuiſibill eting of his glorious fleſch incorruptibill, and indeuit vith vther ſpirituall qualiteis, not ſubiect to our ſenſis: nather is this ſpirituall mãducation phantaſticall as is that of ye Proteſtantis, bot ſubſtãtiall of thingis that ar verelie preſent albeit not ſubiect to oure ſenſis: Thair ſaulis vald find it better to confes vith the primitiue kirk, and vith ane hum bill ſpreit conſidder Chriſtis anin vordis, ſpokin be the mouth of S. Iohne, promiſing that ſame fleſch to be eitin be vs quhilk he ſould gif for the lyff of the varld, as importis this vord δωσω. I ſall giue Gif thay had richtlie conſidderit this, ſik vane and phantaſticall (quhilk thay call ſpirituall) eting of Chriſtis bodie had neuer entrit in thair hartis. *S. Iohn. 6*

9 Ony man may euidẽtlie ſe that quhen Chriſt ſpak to the Ieuis, exhorting thame to beleue in him (quhilk thir Caluinolatres callit ſpirituall eiting) neuer ane of thame grugit yairat, bot houſone he ſaid, he ſould gif thame his fleſch to eit, incõtinent thay murmurit aganis him. Thair-

fore it is another thing to beleue in Chriſt (quhilk the Caluiniſtis callis the ſpirituall eitig of Chriſts fleſch) nor to eit rreulie as Chriſt proponit to the Ieuis, and all thame quha ſould be partakaris of yis halie ſacrament. Sum of Chriſtis auin diſciples left him, being ſcandaleſit at his vordis quhen he ſaid he ſould gif thame his fleſch, quha turnit not abak quhen he ſpak of faith. S. Luc and S. Marc left Chriſt quhē he promeiſt to gif his fleſch to be eitin, as Epiphani vitneſſis accordīg to the traditiō quhilk he reſſauit of yame quha var before him. It is manifeſt, That gif yaj had vnderſtād Chriſtis vordis onlie of the figure of his bodie, thay vald haue declarit the ſame in mair expres vordis in thair euangellis, To the effect that vtheris reding thair vrittingis, ſould not be offendit nor ſclanderit, as thaj var yame ſelfis, quhen thay ſtart bak: Bot ſen thay teſtifie in cleit vordis, That Chriſt affermit in latter ſupper, *That it vas his bodie & bludē*, na man ſould doubt, Bot thay vill, that all men beleue that Chriſt menit of his Reall bodie, quhen he ſaid, this is my bodie, and not a nakit takin or figure thairof. At that tyme vtheris of his apoſtlis remanit vith him, and vas not

Epiphani.

ſclādrit vith his vordis, becaus thay beleuit aſſuritlie that Chriſt ſould giue his verie Reall and ſubſtanciall fleſch to be thair verie fude, as he ſayis, *Caro mea vere eſt cibus*. i. My fleſch is verie and treu fude, zea gif yaj had doubtit ony maner of vayis of this, or eſtemit that Chriſt had ſpokin miſticallie, as the Caluiniſtis allegis, thay had deſyrit a treu mening thairof, as yaj did at vther tymes quhen Chriſt ſpak to thame and vtheris in Parable. *S. Iohn. 6.*

10 Mairouer quhen Chriſt perſauit mony of thame offendit vith this eiting of his fleſch, quhilk he proponit vnto thame, gif he had menit of anothir eiting of his fleſch nor of the corporall manducation thairof, vithout dout he had appeſit thame be a plane expoſition of that vther manducation of his fleſch, ſeing he had na les cheritie touard thame teching familiarlie thais thingis quhilk pertenit to thair ſaluation, nor Caluine hes touart his diſciples menteming ane neu expoſition, quhilk vas neuer hard before his dayis. Bot Chriſt, let be to bring anothir expoſition nor his vord ſignifeit, be the contrare repettis the ſame eiting of his fleſch, ſaying, in maiſt aſſurit and manifeſt vordis. *Amen, amen dico vobis niſi* *S. Iohn. 6.*

manducaueritis carnem filij hominis & biberitis eius sanguinem non habebitis vitam in vobis. Verelie verelie I say vnto zou vnles ze eit the fleſch of the ſone of man, and drink his blude, ze ſall not haue lyff in zou. Thair fore it is manifeſt that Chriſt menit The verie Reall and ſubſtantiall eting of his bodie, and not onlie ane ſpirituall manducation thairof, ſa that it is ane vther thing to beleue in Chriſt nor to eit his fleſch. The techaris of ye fyft euangel inuentit be ye antichriſt and his cheif member yat idol Caluene lauboris to proue yat yis formar teſtemonie of S. Iohne ſould be vnderſtaud figuratiuelie, Becaus
S. Auguſt. S. Auguſtin in ye 16. chap. of his 3. buik of Chriſtian doctrine ſayis yat yai placis of ye ſcripture ſould be tane figuratiuelie quhair ony horrible cryme is commandit: Off yis he bringis for ane example yis place of S. Iohne, *Except ze eit &c.* Heirby ignorantlie or be deceatfull malice yai conclude yat it ſould be tane abſolutlie be ane figure, albeit S. Auguſtin menis not ye ſame for he ſayis *videtur iubere facinus vel flagitium.* i. It apperis to command ane horrible cryme, quhilk aucht not to be tane abſolutlie, Bont onlie as ye incredule Capernaitis vnderſtude it, as S. Auguſtin

declarit manifeſtlie vrittād on ye 98.pſalme ſaying, *Acceperunt illud ſtulte, carnaliter illud cogitauerūt, & putauerunt quod preciſurus eſſet particulas quaſdam de corpore ſuo & daturus illis & dixerūt durus eſt hic ſermo ipſi autem duri erant, non ſermo.* i. Thay vnderſtude yat fulishlie, yaj thocht he ſpak it fleſchlie, and beleuit yat oure lord ſould cut ſum pecis off his bodie and gif to yame, and yairfore ſaid This is ane hard ſpeich Bot it vas yaj quha vas hard or indurit, and not ye ſpeiche, gif yaj (ſayis he) had bene humbill yaj ſould eſtemit yat Chriſt ſpak not yis in vane and ſould haue conſauit and beleuit ye miſterie ſignefeit be yir vordis. Alſo in ye 25.chap. of his 21.buik of ye citie of god he ſayis of yis teſtemonie of S.Iohne *oſtendit quid ſit non ſacramento tenus, ſed reuera corpus Chriſti manducare & eius ſanguinem bibere.* i. He ſchauis quhat it is not ſacramentallie, Bot Reallie to eit Chriſtis bodie, and drink his blude. Heirby then may yon cleirlie ſie yat S.Auguſtin reiectis onhe the fleſchlie vnderſtāding of yir vordis of S.Iohne as ane hauie cryme quhilk ye Capernaitis vnderſtude, and not Chriſtis Reall preſence in ye ſacrament as ve haue alreddie prouin in ye 3.chap.

11 Gif Christ had proponit this mistic-callie and in ane ambiguos sense he had bene mair ingrait touart thame quhom he bocht be schedding of his blude, nor ony mortall man is touart his childrene or freyndis: for ony man vrittand his latter vill, makis his testament in sa plane vordis, That his airis may playnlie vnderstand vithout all ambiguitie quhat euerie ane sould ressaue and enioy: and sa commendis peax, Loue, and cheritie amang thame, that euerie ane may liue on his auin: Bot Christ declarit his latter vill and testament in this halie sacrament, schauing quhat the faithfull Christianis heretouris vith him of his euerlesting kyngdome, sould ressaue, to vitt his bodie and blude, Be eiting and drinking of the quhilk thay sould haue lyff eternall: Thairfore Christ had done mair vnkyndlie nor mortall men, gif he had proponit his latter vill in mysticall and doubtfull vordis: quhilk na man of gude and saif consetence vill confes. Be the contrare as the insaciable and dissaitfull craftie man of lau, etter the sicht of ony mannis testament, peruertis the treu mening of the same, makis sum of the pure bairnis beleue, that yaj aucht to ressaue mait of yait

fathers geir or vtharuayis nor apperantlie is expreſſit in the teſtament, ſa he ſearchis out all golenzeis & bourgaittis to caus thame beleue thay vordis of the teſtamẽt ſould be vtheruyſe vnderſtand nor thay var ſimpillie proponit: and to this effect he falſlie allegis ane infinit number of lanis, quhairthrou he ſteris vp ſum of the ſimple and innocent bairnis to pley aganis the reſt, yea oftymes intrappis vylie and vittie heidis, putting thame in houp to vin yair caus, quhill at the laſt thay cõſume all thair patrimonie to thair gret pouartie, and filling of the man of lauis baggis: Eum ſa the proud and craftie heretikis hauing inſpection of Chriſt Ieſus latter vill, touart his airis in yis halie ſacrament, to ſteir vp the ane part aganis the vther, ſekis all the bourgaittis to vreiſt Chriſtis maiſt plane vordis ſaying, That onlie thay ſall enioy Chriſtis kingdome quha vnderſtandis Chriſtis vordis, not in thair propet ſignification, bot myſticallie and ſa deludis the ſimple anis quhill thay ſalbe depauperat and brocht to extreme ruine in ſaull and bodie. And this yai do be thair flattering and diſſaitfull vordis, crying that to be the licht of the euangell, quhilk is maiſt pernicious and tenebrous

doctrine. The thing that maist is to be lamentit, is, That men lettis yame selfis be sa eselie drauin auay be a certane neu start vp nũber vithin thir threscore zeris, hauing na thing for thame, bot fals applications and expositions of the scripturis, preferring yair neu inuentit doctrine to the iugemẽt of all the doctoris quha euer hes bene in Christis Kirk. Thir ar thay quhom S. Paull callis luuaris of thame selfis, quha sould cum in the latter dayis as volfis in scheip skynnis to dissaue the varld.

S. Paull.

12 Gif ony mannis forbearis in scotland had bene thre or foure hundreth zeris in possession of ane barrony or lordschip of land, he sould not suffer him self be dispossessit be na craft of fals men of lau, nor zit be violence, bot rather sould haue deit the death and diligẽtlie haue examinat all his richtis ather be vrittin charteris, or ellis be perpetuall succession, This vald be euerie mannis diligence in defending his temporall possession: bot sindrie cairles sufferis thame selfis to be dispossessit of this heretage of the saull, quhairof thair forbearis hes bene in iust possession not onlie fyue or sax hundreth zeris bot bot also euer sen Christis tren doctrine

vas fitſt reſſauit in ſcotland, let thame ſchau be ony Chronicle or Eccleſiaſticall hiſtorie quhen thair vas ſik ane expoſition of this ſacrament, as is nou techit be the miniſters, before thir threttie zeris paſſit, and ve ſall reſſaue thair doctrine vithout farder controuerſie, vtheruyſe let yame all in goddis name return in the boſume of that kirk quhairin all our forbearis var baptiſit and tenderlie nurishit thir fyftene hundreth zeris bypaſt.

ARGVMENT.

Refutation of certane argumentis, be the quhilk the Caluinian miniſteris, laboving to proue that Chriſt Ieſus can nocht be in dyuers places, peruertis thir articles of our beleif 2. ſittis at the rycht hand of god the father, of the quhilk thay ſuld collect the contrare 4. and frome thens he ſall cum to iuge the quhilk and deid, be thair expoſitson Heirof, thay tedder Chriſt and fetteris him to ane place 5. that Chriſt vas corporallie in the earth ſen his Aſcenſion be S. Paulis teſtimonies 7. quhilkis ſould be vnderſtand of his corporal bodie contrare the Caluiniſtis aſſertion, quha eikis to this article 8. thay abuſe S. Auguſtin teſtimonie and certane ſcriptu-

res to deny Christis powar 10. S. Augustin & S. Chrysostome planlie testifeu Christis Real presence in dyuers places, and vthair probationes thairof.

CHAP. 5.

ARistotle the Prince of naturall philosophouris albeit he acknaulegit certane axiomes to be maist sure and infallible sentences in euerie science, zit he confessis That yair is na thing sa sure nor of constant veritie bot may be improuit be vord, nather is yair ony thing sa treu in the self bot may be oppugnit be apperant reason. This is maist manifest concerning this question of the Reall and corporall presence of Christis bodie and blude in the halie sacrament of the alter, for albeit Christis auin vordis and vniuersall consentment of the doctoris in the vniuersall kirk beris sufficient testimonie, that Christis Reall corporall and substantiall flesch and blude be in the sacramēt: zit mē in thir latter dayis car eit auay vith yair auin iugement and sensuall vit, lauboris to improue yis eternall veritie be fals interpretations and applications of the vord of god, dissauing the simple

pepill be fair cullorit and diſſaitfull argumentis, and thrauing the ſcripturis to a vrang ſenſe, quhilk vithout deip conſideration and diligent examination, apperis vonderous probable to men, quha iugis onlie according to naturall apperance, becaus yay ar groundit vpon naturall reaſon: and the veretie ſurmonting our naturall ſenſis, as dois all the michtie varkis of dure lord, apperis vnprobable to ſik men, quha ſeikis na forder in heuinlie thingis, nor thair naturall iugement approuis. Ony man of ſaif iugement ſall eſilie perſaue this to be the craft of all neu ſtart vp euãgeliſtis, impugning ye eternall veritie, quhais argumentis lenis onlie vpon naturall reaſons: ſa that euerie ane of thame be proud ignorãce, ar temerarious to improue be thair peruertit naturall iugemẽr, cheif heidis of the catholik religiõ, quhilk onlie ſould be conſauit be faith quhilk S. Paull *callis a certentie of thingis exceding all naturall reaſon* ſa yat thay impudẽtlie impugnis miſtereis of oure faith, eſteming it ſufficient that yair naturall reaſon and iugement perſuades the contrar. *Animalis homo non percipit ea quæ ſunt ſpiritus Dei.* A ſenſuall man vnderſtandis not thay thingis quhilk ar of the ſpreit of god.

Heb. 11.

1. *Cor.* 2.

2 Thair cheif gun is, alleging maist falſ-
lie, that ye Reall preſence of Chriſtis bo-
die is aganis ane article of oure beleif,
quhair ve confes that Chriſt ſittis at ye
richt hand of god the father: Thairfore
(thay ſay) he can not be in bodelie pre-
ſence in the ſacrament of the altar, be-
caus ane bodie can not be in tua places at
anis. Let ony man iuge gif yis thair argu-
ment hes another grund bot naturall rea-
ſon, eſteming that becaus ane bodie, ac-
cording to the common ordor of nature,
can not be at ane tyme in diuers places,
Thairfore the bodie of Chriſt, quha vith
the ſone of god, ſecund perſone in diui-
tie is Reallie conionit in the vnitie of ane
perſone, can not be in diuers places at ane
moment be the omnipotēt pouar of god,
and ſa as thay var victorious, blaſtis out
blaſphemie aganis goddis almichtie puiſ-
ſance ſaying: hou can it be that Chriſtis
bodie is in the heauin and earth at anis?
and is reuin in rentis be the teith of a
thouſand filthie preiſtis? and diſcendis in
the bellie of ſa mony abhominable ido-
latouris papiſtis, as reſſauis it out of the
Preiſtis handis? God grant thame molli-
feit hartis to ſpeik mair reuerentlie of ſa
gret a myſterie, and that the ſentence of

S. Paull

S. Paull *non diuidicans corpus Domini* 1. 1. Cor. 11.
Not discerning nor rychtlie iuging the lor dis bodie, be not laid to yir charge, quhen thay sall mak compt of euerie licht vord that cumis out of yair mouth. I vald vish euerie ane of thame to speik mair reuerentlie of this halie sacrament, and vther hid mistereis of oure faith, quhilk vnto vardlie vittit mē apperis fo-lishnes, Bot leuing this thair blasphemie I cum to thair disgysit argument.

I schew afore, that the mesuring of the mistereis of oure faith according to our naturall vitt and iugement, hes bene the caus of maist damnabill hereseis, in all tymes and agis, aganis the trew faith of the halie kirk: as it is euidentlie knauin to yame quha ar versit in the historie and progres of the Christian faith, and halie kirk, sen Christis passion and Ascension to thir dayis. Gif yir sensuall gospellaris had treulie vnderstand The article of Christis sitting at the richt hand of god his father, thay sould haue rather collectit yat he be his omnipotēt pouar, micht be baith in the heauins and on the alter at ane tyme, nor to cōclude that he micht not be in diuers places. Becaus to sit at the richt hand is na vther thing bot to haue

S. Auguſt. chap. 7. de ſymbolo & fide. all pouar in heuin and earth, as vitneſſis S. Auguſtin ſaying *That to ſit at the richt hand of god the father, is not to eſteme, that god hes ane richt or left hand, bot that he ſitis at his fathers richt hand That is to ſay, he hes all pouar grantit to him (as vrittis S. Matthew, in heauin & earth, equall in maieſtie and puiſſance vith his father, in all felitie peax and ioy.* Seing than, that the richt hand of god, is na vther thing, bot pouar kīgdome and maieſtie, quhilk is not onlie aboue in the heauins, bot alſo as vitneſſis the Pſalmiſte *Omnia quæcunque voluit Dominus fecit in cælo in terra, in mari, & omnibus abyſſis.* i. Quer all quhair the lord hes maid all that he vald, in heuin, erth, ſea and all the deippis: Thaiſore vai ſould rather haue concludit, yat ſeing Chriſt is omnipotent, equall vith his father in all puiſſance and maieſtie, yat be his almichtie pouar, he micht not onlie be at a tyme i tua or thre, bot in a thouſand or ſamony places as pleſis hī, quhairin he hes declarit his vill be his expres vord, and geuin cōmiſſion to yame, quha ar lauchfullie ordorit Preiſtis, quhen thay deulie pronunce thir vordis, *This is my bodie and this is my blude.* His Aſcenſion declarit his michtie pouar, becaus na natural reaſon can per-

S. Mat. 4.

Pſal. 134.

1. Cor. 11.

ſuade vs, that his bodie being hauie naturallie could aſcēd to heauē. *Therfore as he be his almichtie ponar, above all naturall reaſon, vas borne of ane vergin, paſſit vpon the ſea vithout dayngar and aſcēdit vnto heauin:* Euin ſa, be his michtie ponar, he micht be baith in heauin and in earth at ane inſtāt, albeit it ſurpaſſis our naturall iugement.

4 Thay obiect that this is contrare the vordis of oure beleif, *from thence he ſall cum to iuge the quhik and the deid.* Becaus (ſay thay) he ſall cum downe the latter day to iuge ye quick and the deid, yair fore he ſall not deſcend from the richt hand of god the father, quhair he vas placit be his Aſcenſion quhill the day of iugement. Vaid god euerie man quha gloreis to be callit ane Christian, and houpis to be glorifeit vith Christ that day, I may eaſilie conſider, hou thir neu ſtart vp gulpellaris circumuenis and diſſauis the ſimple anis be ſik concluſions falſlie collectit of the halie vritt, and articlis of oure beleif, to reddey as it var and chaitze oure almichtie lord and richteous iuge to ane place, as gif he var impteſoner thairin, na vther vyſe nor ane chaundlar fortuin in ane pair of ſtokkis: zea thay vald theirby mak him mair ſubiect to ane place nor the Poet

feinzeis *sisyphus* contenuallie rolling ane ſtane: for *sisyphus* had liberte to roll ay the ſtane from the fute to the top of the hill and thairefter to return: Bot yir impreſonaris of Chriſt Aſtrictis him ſa to ane place yat he can not be in another quhilk yay labour to proue verie ſcolaſticlie as thocht ony man vald reaſon on this maner. Fargeſon be appointment of all the miniſters, ſall preche at the generall aſſemble to be haldin at Edinburgh the nixt zeir: Ergo he ſall not be in Edinburgh, nather preche, quhill that preſentit generall aſſemblie: I beleue this cõcluſion be not verie neceſſarlie inferrit, ſeing he may pas ouer to drink vith his companzeon dene Durie as ſum tymes he dois, or to by his vyff a new goun, before the ſaid day. Becaus albeit he ſould cum to Edinburgh at the generall aſſemblie, zit he vas not forbiddin to meit vith his brother Durie before the ſaid generall cõuention. Euin ſa althocht Chriſt ſall cũm at the generall aſſemblie to iuge the quick and the deid (eſteming aluyſe the compariſone verie odious) at the latter day zit it followis not, that he ſall not be in earth, quhill that generall iugement, ſeing thair is na place of the ſcripture, nather con-

sentment of the doctoris, quhair it is said, that he sall not be in the earth quhill the latter day. Let ony of the Caluinolatte ministers produce expres scripture to proue this, vtheruyse be thair auin reull quhilk admittes na thing vithout expres scripture, Thay teich na vther thing, bot yair auin phantasticall inuentions, and in the mene tyme, ar not eschamit to call that, and vthet thair erronious doctrine, be thrauing and fals applying of the vord of god, the bricht licht of the euangell. This is yair craft to dissaue the varld perverting the verie articlis of oure beleif and collectig fals and erronious cõclusiõs thairof to impugne Christis auin vordis.

5 Hou vill thir sort of men excuse thame selfis of manifest lies, gif the plane scripture vitnessis that Christ vas in the earth in his corporall bodie son his Ascensiõn? gif yai vald confes thair error and recant the same before the pepill quhom thay drau to perdition be thair fals, subornit doctrine, thay vald the eschiar procure thair auin saluation and bring the pe ple agane to the treuth quhom thay haue drauin from the Catholik kirk be thair cullorit leyis. To the effect then, that men quha ar blindit vith ye dim licht of thair

leuangell, may knaw the manifest falsett of
thair forsaid conclusion, and that Christ
Iesus vas bodelie in earth sen his Ascen-
sion, let euerie man considder S. Paulis
probation of oure bodelie resurrection
aganis the sadduceis quha denyit the sa-
me, he takis for his probation, the corpo-
rall resurrection of Christ Iesus, quhilk
he prouit by sindrie witnessis quha sau
him efter his death and Ascēsion, for sayis
1. Cor. 15. hie, *He apperit first vnto Petur, and syne to*
the ellevin disciples. Thairefter to ma nor
fyue hundreth brether togither quhom of
(sayis he) mony ar zit alyff, vtheris deid.
Thairefter he apperit to Iames and efter-
ward to all the Apostlis, last of all he ap-
perit to me as to ane abortiue, and inferior
to all the rest. Heir S. Paull numberis him
self amang thame yat sau Christis corpo-
rall bodie efter his passion, quhilk vas at
the leist ane zeir efter his Ascensiō, and
sitting at the richt hand of god his father,
Becaus S. Paull vas ane infidele and cruell
persequutor of Christianis at Christis
Ascensiō, and vas not conuertit, quhill
Act. 9. 6. Christ him self apperit and spak to him
passing to Damascus saying, *Saull, saull,*
quhy *persequutis thow me?* sa that Paulis
conuersiō vas efter Christis Ascensiō.

61. In another place he prouis his calling and authoritie to preich aganis certane, quha zit kneu him not to be ane of Christis Apostlis vith the rest. His probation is becaus he vas frie as vtheris and vas Apostle, and also sau Christ Iesus saying: *Nonne Christum Iesum dominum nostrum vidi?* sau I not Christ Iesus oure lord? 1. Cor. 9. Quhat planer testimonie vald thir corruptaris of the halie scripture desire that Christis corporall bodie vas heir on the earth efter his Ascensiõn, nor S. Paulis auin vordis saying? *Vidi Christum.* i. I sau Christ. Vill yai corrupt this text, as yai do all vtheris that makis aganis thame saying S. Paull vas ather in ane dreame, or ellis sau Christ be a visiõn, or be the voce of ane Angell. Then sall yai mak S. Paull ane fals vitnes of Christis bodelie resurrectiõ, and his argument had not bene sufficiẽt, sua he playit the sophist, preuing Christis bodelie resurrection be the sicht of another thing nor of his corporall bodie, quhilk is ane blasphemie aganis that treu and vpricht doctor of the gentillis, and falsification of the halie spreit, quhilk na Christiã mã aucht to think, far les to say: Seing thé yat Christis corporall bodie vas sene in the earth efter his Ascensiõn, I

ask of thir glorious gospellaris and secretaris to god, quha hes deminishit yis powar of Christ sensyne, that he may not be in the earth corporallie, quhe and quhare soeuer it plesis him before the generall day of dume? Heirby men may se the craft of thir Caluinolatres abusing the articlis of oure beleif to cõfirme thair neu innentit fals opinions eiking to the same. For yaj say as thocht the article contenit, yat Christ sould not be ī the earth quhill he cum to iuge the quick and the deid. Quhilk sentence is not contenit in oure beleif: Onlie ye confes that he sall cum at the latter day in his glore and maiestie, vith his Angellis, to pronunce to ye faithfull euerlesting ioy, and to the vickid dānation in saull and bodie. At quhat tyme monie sall say *lord haue ve not prechit the treu licht of the euangell and propheceit in thy name?* To quhom Christ sall ansuer, *I knaw zou not*, Sua sall he reuard all fals heretik's, quha hes trublit the kirk of god introducing neu detestable doctrine, preferring thair anin ingement to all the halie doctoris quha euer hes bene ī the kirk of god sen his Ascension.

S. Aug. de esse. dist. 2

7 The same is yair dissait peruerting that place of S. Augustin quhair he sayis,

That it behouit our lordis bodie to be in ane place. It is manifest that S. Augustin speikis not of Christis bodie being in the sacrament, bot of his visible conuersation amang his disciples. He said yat his visible bodie, could not be in sindrie places bot onlie in ane, sa that yaj falslie apply this sentece of S. Augustin to Christis inuisible and immortall bodie, quhilk may be quhair euer he pleis To quhom as witnessis S. Matheu all thingis ar possible, albeit sindrie thingis be vnpossible to man. *Sa that he quha cauſit the het burning furnace be vithout verteu to consume the thre childrene caſsin thairin at command of the idolatour king Nabuthadnoſar, and preſeruit Daniel caſsin in the den from the enragit and cruell lyons*, may be the self same pouar mak his bodie be in diuers and infinit places at ane tyme Zea as sayis, Iob, *gif he ſall ſubuert or heip all thingis in a maſs, quha ſall ſay, quhy hes thou ſa done?* The Caluinolatres ar mair bauld nor Iob the humble seruant of god: for yaj deny that Christis omnipotent pouar may caus his glorious bodie be in tua places at ane instant, and lauboris to confirme this thair erronious opinion, be fals interpretation of another scripture, Quhair Christ sayis,

S. Mat. 19.

Daniel 3.

Iob. 11.

S. Iohn. 13. *I leue the warld and passis to my father.* Sic
S. Marc 16. lyk he sayis, *Ye sall euer haue the pure with*
Act. 2. *zow, bot not me.* Off thir places thay con-
clude that Christ can not be in the sacra-
ment, be his naturall bodie. This conclu-
sion is als faslie collectit, as gif ane vald
infer, that Christ is visiblie vith vs at yis
S. Mat. 28. presens, conuersing vith vs in eiting and
drinking as he did vith his Apostlis afore
his passion, becaus he promeist to be vith
his kirk vnto the consummation of the
warld saying: *Ero vobiscum vsque ad con-*
summationem seculi. i. I salbe vith zou, to ye
consummation of the warld. Baith thir
conclusions ar fals, becaus yai haue not
affinitie vith the premissis quhairof yai ar
collectit. For Christ Iesus spekis not of his
inuisibill bodie, quhilk is in the sacrament,
quhair he sayis, *Ye sall not ay haue me*, bot
of his visible presence, to eit and drink
vith thame, and instructing the pepleopin
lie in the sinagogis, as he did before his
passion: Indeid Christ is not vith vs in his
visible forme, bot inuisible contenit vn-
der the speces of breid and vyne, and sa
salbe in the sacrament to the consumma-
Dan. 8. 12. tion of the warld in dispyt of the Anti-
christ, quha as propheseit Daniel sall lau-
bour to tak auay this *iuge sacrificium.* i.

this cõtinuall sacrifice quhilk sálbe offreit vp, as prophoceit Malachie in all placis, althocht thir forerunnaris of the cheif Antichrist, to wit Caluine and his affectionat disciples labouris to tak it away be the peruerting and fals applying of the halie scripturis, becaus quhair any contemnis it be the instigation of sathan, and administration of the Caluinian ministers, thair is mony thousandis quha imbracis the same in the indes baith Orientall and Occidentall. *Malach.* 1

8 That Christ onlie spak of his visible presence in the former testimoneis, it is maist euident be his auin vordis pronuncit be S. Luc saying: *Hæc sunt verba quæ loquutus sum ad vos, cum adhuc essem vobiscum.* i. Thir ar the vordis quhilk I spak vnto zou, quhyl I vas zit amãg zou meming planelie of his mortall and visible presence; daylie hanting vith thame in the sinagoge and vther places. Albeit he be not vith vs in his visible forme, zit ve ar assurit as the haill kirk of god sen his Ascensiõn hes firmelie beleuit, that he is inuisible be his reall bodie i ye sacramẽt, as he hes pronuncit be his auin vordis saying: *This is my bodie*, Sa yat hou oft ve do this, That is to say, ve ressaue his inui- *S. Luc.* 14. *S. Luc.* 22.

sible and glorious bodie, The treu fude of
1. oure saulis; and sacrifice, propiciatorie,
and gracious sacrifice, ve do it in commemoration and remembrance of his bludie sacrifice anis offrit vpon the croce for oure saluation.

10 Bot becaus thir disputatoris and misbeleuaris of the hid and incomprehensible misteris of oure saluation laubors to proue thair fals opinion be S. Augustin testimonie, falslie thrauing it to yair awin vse, as ve haif schawin, let vame heir S. Augustines awin maist manifest sentence, quha planelie writtis yat Christ Iesus bodie vas in tua sindre places at his first institution of yis sacrament. Becaus first he vas visible at ye table vith his pisciples, and in the mene tyme bure him self betuix his awin handis, as it is writtin. *Et ferebatur in manibus suis.* i. He vas borne in his awin handis: This can not be vnderstand sayis S. Augustin of ony vther man, becaus na vyet can beit him self i his awin handis: albeit he may be careit in another mannis; ve find not (sayis he) hou yis be vnderstand of Dauid, bot ve find hou it is vnderstad of Christ: *Ferebatur enim Christus manibus suis quando commendans ipsum corpus dit: Hoc est corpus meum, ferebat enim*

S. Aug. ser. 1. tom. 8. in psal. 33.

illud corpus manibus suis. i. Becaus he vas borne in his auin Handis, quhen he commendit his auin bodie saying: This is my bodie: for he bute his auin bodie betuix his auin handis. S. Augustin be yir manifest vordis makis kend to all men, That Christ Iesus that same nicht he institut yis halie sacrament, bure him self betuix his auin handis as vas propheceit, and thairfore at ane instant vas in tua places.

11. Gif the Caluinolatres vill peruert yir vordis, as yaj do vther manifest scriptures, exponing Christis bodie to be the figure thairof, then yaj sall mak S. Augustin ane lear, for he sayis that Christ bering him self betuix his auin handis did that thing, quhilk nather Dauid, nor yyer man could do: Bot a man micht beir the figure of his bodie betuix his handis, Thairfore it vas not onlie the figure of Christis bodie, quhilk he bure betuix his auin handis, bot his verie Reall and substãciall bodie, quhilk na vther man could do bot onlie Christ Iesus, quha hes all ponar in heauin and earth, Be the quhilk he may be quhair he pronuncis and specialle in the halie sacrament vnder the formes of breid and vyne, seing he hes said S. Mat. 28. Philip. 2.

S. Luc. 22. be his eternall vord: *This is my bodie This is my blude: Do this in remembrance of me.*

S. Auguſt. 12 S. Auguſtin confermis the ſame ſpeking of Chriſtis vordis in the montayne *Manducatur Chriſtus in ſacramento, & manet integer totus in cœlo.* i. Chriſt is eitin in the ſacrament, and remanis all hailſ i the heauin. And Chryſoſtome ſayis: *Hic plenus exiſtens & illic plenus.* i. Being heir and thair full, haill and compleit: Sielyk he ſayis. *ô miraculum ô Dei Benignitatem, Qui ſurſum ſedit in cœlo, eodem temporis momento manibus ſacerdotis contrectatur.* i. O vonderfull miracle ô greit benignitie of god, quha ſitis aboue i the heuin, yat ſame inſtant and moment, is handlit and contractit in preiſtis handis. Gif oure diſputatouris of thingis quhilk aucht to be cõſaue onlie be faith, ſurpaſſing all naturall reſone, ſonld ask hou this cã be, yat Chriſtis bodie at ane tyme and inſtant is baith in the heuin and the ſacrament, I anſuer

S. Chryſ. homil. 17. in epiſt. ad Heb.

Chryſ. lib. 5. de ſacerdotio.

Eſayas. 7. vith the prophieit Eſaias. *Si non crediderit ii non intelligetis.* Except ze beleue ze ſall not vnderſtand. Ler yir men quha lauboris to comprehend and meſure the infinit vertu of Chriſt be thair naturall intelligence harken the Apoſtle Paull. *Animalis homo nõ percipit ea quæ ſunt ſpiritus Dei.* i.

sensuall man dois not persaue thay thingis quhilk ar of the spreit of god. And S. Luc sayis. *Non est impossible apud Deum omne verbum.* Thair is na vord impossible to god. Gregorius Nisenus schauis generallie be ane similitude, hou Christis body may be in diuers placis, *For euin (sayis he) as Christ being vpon the earth, the meit and drink quhilk he ressauit, vas chaingeit in the substance of his bodie and blude be the vertew of his omnipotent vord quhilk is of infinit operation.* It is certane according to naturall ressone and iugement yat it is nales vnpossible, that ane bodie be in tua places, nor that tua bodeis be in ane place. And zit yaj mon confes as it is planelie vrittin ī goddis vord, that tua bodeis may be in ane place, *as quhen Christ entrit quhair the Apostlis vas the durris being closit. Quhen he rase the seall of the sepulture being vnbroken, and quhen he vas borne of ane virgin.* For I can not beleue, that our ministers vilbe sa bauld, to affirme vith thair capitane yat priapist. Beza sa horrible ane blasphemie, as to say, that Christ vas not borne of ane virgin quhair he vritis aganis Brentius another cheif pillar of thair ruinsible kirk, the ane haulg the spreit of cōtradictiō aganis ye vther quhilk gif

S. Luc. 1.

S. Greg.

S. Ioh. 20.

Beza aganis Brētius.

it be the ſpreit of god, let ony man iuge. Quhy then do thay maiſt impudentlie deny, That be the omnipotencie of god ane bodie may not be in tua places, ſeing that be his almichtie pouar, tua bodeis may be in ane place, aganis all naturall philoſophie, let yir naturaliſtis ſchau me hou Chriſtis bodie is nou actuallie in ane place beīg aboue ye heauīs quhilkis he be his Aſcentiō hes penetrat and ſurpaſſit as
Heb. 4. 4. witneſſis S. Paull to ye Hebr. ſchau quhair ariſt. ye cheif of all natural philoſophours acknaulegis ony place to be aboue ye heauins, & zit Chriſtis glorious bodie is yair? And ſen thay glore ſamekle in the expres vord of god, quhy vill yaj yat ony man ſould beleue thame ſeing yaj can ſchau na ſik thing in goddis vord? Thir and ſundrie vtheris miraculous thingis Chriſt did ſurpaſſing all naturall vitt, and as zit the halie kirk beleuis the ſame. Quhy ſould men lein vpon yair auin ſenſis, to deny yat Chriſt may be in tua or infinit placis? Hou may our fragilite ſayis S. Auguſtin diſcus the ſupernaturalitie of heuinlie thingis, ſeing ve can not apprehend be our naturall knaulegis, the cauſis of earthlie thingis. *Eſt noſtræ fidei de corporis dominici*
S. Aug. ca. 6. de fide et ſymbolo. *dignitate ſublimia & honeſta ſapere.* 2. It

perrenis

pertenis to oure faith to consaue heich thingis and honest, concerning the dignitie of oure lordis bodie.

13 Let euerie man vith S. Paull subdew him self and his knaulege in the obedi-ence of Christ, speciallie concerning this sacrament, Thinking it sufficient to beleue That Christis bodie is treulie cõtenit thairin, seing he hes said vith his auin mouth. *Hoc est corpus meum: Hic est sanguis meus.* *This is my bodie, This is my blude.* As for vame quha for yair naturall iugement and ressonis, vill not beleue yir vordis, as yai ar spokin be Choistis auin mouth, and exponit be the haill doctoris of the primitiue kirk, and vtheris quha succedit to thame vnto yir dayis, quhom Christ hes left to be pastoris to his chosin flock that men be not careit auay be euerie licht spreit and doctrine, let thir misbeleuaris I say, ernistlie considder that yair renard is pronuncit be Christis auin mouth saying, *Quha eitis not my flesch and drinkis not my blude sall not haue lyff euerlesting.* God grant yat humilitie to all Christians, that yai rather stoup resisting Christis auin vordis, albeit yai surmont all naturall reason, nor to be careit auay vith yair auin sensuall iugemẽt be the politik and craftie

S. Luc. 22.

Ephes. 4.

1. Cor. 12.

S. Iohn. 6.

dissait of sik men, quha preferris yair awin
iugement to all ȝame quha lues bene: ane
and faithfull pastoris of Christis chosin
flouk in his halie kirk, out of the besome
quhairof thair is na saluation.

ARGVMENT.

*Refutation of sik argumentis as the Cal-
uinistare ministeris vsis to deny Christis cor-
porall presence in the sacrament becaus
sche thairof is thair. Thay fraudfullie abu-
ȝe S. Augustins testimonie collecting ane co-
rrare sens to his Meaning of ane half sen-
tens and imperfyt periode: his plane wordis and
vthair doctoris that bayth Christis bodie
and the signe thairof is in the sacrament. 4.
Thair makis signe peruert is the effect of Chri-
stis descension. 5. The lycht of thair euangel
makis the Mosaycal law mair excellent nor ȝe
trew euangil. 6. Makis thame selfis misera-
ble idolataris. 7. The adoration of Christis
bodie conionit with the eating ȝairof in
ȝe sacrament, according to the scripture and
ȝe exponit be S. Augustin the quhilk Cal-
uinolatres mok as the paganes did in ȝe pri-
mitiue kirk. And scornis the elevation of
the Messe, contrare to the doctrin of Christis
apostis & disciplis. 10. Chrysostome compa-*

sik compagnons to Lucifer. 11. *the effect of thair nakit figure, is declarit quhen thay miniſtrat thair pretendit ſacrament quhilk tendu to ane miſerable atheiſme.*

CHAP. 8.

AMāg vthet ſcriptures quhilk yit diſſaueris of the peple abuſis to impugne the halth ſum doctrine of the Catholik kirk, yaj peruert and thra uis yaj vordis of Chriſtis inſtitution of the ſacrament, quhair he ſaid *Hoc facite in mei commemorationem.* i. *Do this in Remembrance of me*, collecting yat Chriſt gaue not his auin bodie bot ane ſimbole or takin and nude figure thairof. This yair concluſion is altogither falſlie inferrit of the former vordis, zea yaj ſould collect the contrar: becaus Chriſt commandis not to do another thing in remenbrance of him bot yat ſame, quhilk he did yair preſentlie vith his Apoſtlis efter ſuppar. Bot Chriſt him ſelf, efter he had ſoupit vith his diſciples: Tuke breid, bliſſit it, brak it, and ſaid: *This is my bodie:* Commanding yame to do that in remembrāce of him. Thairfore it vas not ane nakit figure, bot 1. *Cor.* 11.

his auin verie bodie, quhilk he commandit thame to tak blis, or consecrat and gif it to vthers in remembrance of his death and passion.

2. Thay play ye sophist collecting that onlie the signe and figure is thair Becaus S. Augustin callis *ane sacrament sacrum signum: ane halie signe*, quhilk excludis not the thing quhilk is signifeit, as S. Augustin vitnessis him self saying. That in yis sacrament, quhilk he callis also a sacrifice, yair is bauth ye visible signe of Christis bodie and it self inuisibilie. *Hoc est (sayis he) quod dicimus, quod modis omnibus approbare contendimus, sacrificium Ecclesiæ duobus modis confici, duobus constare, visibilis elementorum specie, & inuisibili domini nostri carne & sanguine, & sacramento, & re sacramenti.* i. This is it quhilk ve say That be all meanis ve preis to aprouе, the sacrament of the kirk, to be maid tua maner of vayis, and to be maid of tua thingis, of the visible forme of the elementis and inuisible flesch and blude of oure lord Iesus Christ, bayth of the sacrament, and subiect thairof to wit The bodie of Christ. This he confirmis be a similitude. *Euin as (sayis he) Christis personis cõstitut of god and man, in the mene tyme*

S. Aug. ca. 5 lib. 10. de ciuit. Dei.

S. Aug. ca. 42. dist. 2. de consec.

Christ him self is verie god and verie man, Becaus euerie thing contenis in it the nature and veritie of thay thingis quhairof itis maid: Sa yis sacrament contenis tua thingis, To wit The vesible signe and the inuisible bodie of Christ Iesus. The ignorance heirof causis yame collect fals conclusions of certane mankit places of the doctoris, Playing the pairt of Regentis quha examining thair disciples on ye blak stane, villing to dissaue thame, allegis half a sentence of sum placis of Aristotle, and gif the answerar vnderstand not veill the hail text, quhilk precedis and followis, The regent vill caus him beleue, that the text allegit is contrarious to Arristotle. Euin sa quhen thir Caluinolatres can not find a full sentence of the ancient doctoris to confirm thair opinion, thay of ane half and vnperfyt sentence corruptis the haill text to yair purpose. Quha euer vill tak ye panis to try ony place of the ancient doctoris citit be yame in ony controuersie heidis of the Religion, he fall find the same plane contrar to the mening of the author, gif he sall reid and vnderstand the discourse of the text. Thay vse this craft citing S. Augustin aganis adimantus the Manichean saying: *Non dubitauit*

S. Aug. aga nis adimã- mus. *Dominus dicere hoc est corpus meum, cum daret signum corporis sui.* The lord douttit not to say, This is my body, quhé he gaue ye signe of his bodie. Thairfore (say thay) Christ gaue not his bodie in the sacrament. The quhilk conclusion is fallie collectit becaus S. Augustin said not, yat Christ gaue onlie the signe of his bodie, zea ye haue prouin of S. Augustin, That baith The signe and yat quhilk is signifeit (quhilk he callis Christis bodie) is in ye sacrament. To ye effect yat yair fraudfull corruptiõ and fals thrauing of S. Augustinis wordis may be knauin, his haill purpose is to be obserbit. He disputis agains the Manicheanis in quhais number vas adimantus, he and vther Manicheans techit as treu doctrine proceding from the halie spreit, (as all heretikis impudentlie commendis thair detestable errotis as ye liche of the euangell) That Christ had not treu flesch, bot onlie gaue a feinzeit forme of flesch To delude mens sehsis, and sua deny it The auld testament and interpreit all scripturis brocht agains thame quhilk schew that christ had ane bodie, to be tane figuratiuelie, as ouir Caluinolatres & knoxistis dois sik places as expressis Christis bodie in the sacrament

S. Augustin disputing aganis adimantus vpon yat ponit of S. Matthæus ten chapter. *Feir not thame quha slayis the bodie and may not slay ye fowll*, saying, That ye faull is signifeit be blude in the scripturis, as in ye 12. of deut. The blude of beistis is callit the spreit of the same, quhilk adimantus denyit. Efter that S. Augustin brocht ane exposition thairof, he cikis another saying. I may expone this commandiment (not mening of Christis bodie in the sacramẽt as the Caluinistis falslie allegis bot of the spilling of beistis blude quhilk the Manicheans estimit to be murther as to slay ane lous, Kou, or ony vther brute beist beleuing yat mennis saulis efter yair deid enterit in sik beastis.) I may sayis he expone this precept be ane figure signifeing ane mair excellent thing nor it representis exteriorlie. And he confermis this resloning be ane lyk argument bringing ane testimonie out of the neu testament: for as (sayis he) Christ geuing ye signe of his bodie The exterior forme of breid and vyne, durst not to say this is my bodie, The quhilk, The incredule beleuis not, leuing vpon yat onlie quhilk yai se, albeit the faithfull beleuis that Christis bodie is contenit yairin: euin

S. Mat. 10. Deut. 12.

sua ye beleue excellent thingis to be contenit vnder the signes and figuris of ye auld testament. Gif S. Augustin nocht naulegit not Christis bodie to be signifeit and contenit vnder the exteriour signe in the sacrament, his probation vald be freuol, quhair he prouis, that ye blude of beistis sa signifeis yair spreit, not as ane nakit figure, bot contenis the same, as the signe in the sacrament signifeis Christis bodie cõtening the same. And thairfore The lord doubtit not to say This is my bodie, quhē he gaue the signe of his bodie. S. Augustine testifeis this planelie saying, *querenda sunt loquutiones significantes id quod continetur per id quod continet.* i. Thay maneris of speking at to be socht, quhilk signefeis the thing contenit be that quhilk contenis, as ye blude signifeis ye spreit, the quhilk it contenis: for the blude being alluterlie spilt, the spreit contenit thairin, euanishis auay in lykmaner S. Augustin sayis in his 42. questiõ lib. 83. quest. *That Christ is ye sacrament and signe of the sone of god*, and zit the Caluinistis can not say, bot he is the verie son of god. In lykmaner S. Augustin speakis of ye signe of the sacrament, not of thingis quhilk as absent bot thair present contenit spirituallie,

S. August. in ye 57. vpon Ieuit.

S. August.

That is inuisible, *as S. Iohne the baptist collekit be the likenes of a dow as a signe, that the halie spreit descendit vpon Christ.* And thus god of his gudnes touart mankynd, presentis and geuis hid and celestiall gifftis and mistereis, vnder the forme of sensible creatures, quhilk ve could na vtheruyse persaue, as is grace offrit in all the sacramentis, vnder externall signes. I beseik all men to reid this disputation aganis adi mantus, yat yai may persaue yis my deduction of S. Augustius text, to be treu and the contrare broche be the Caluinolatre ministers, to be maist calumnious. The learnit father Irenæus testifeis that the sacrament is not ane nakit figure, *becaus the brede (sayis he) ressauing the vocation of god, quhilk is ye calling of it to be consecrat be Christis wordis not common breid, Bot the eucharist cōtening twa thingis, ane earthlie and celestiall nature: sua yat oure bodeis ressauing the same ar not now corruptible, hauing hop of the resurrection.* I desire ony Caluinian ministser to schau me, quhat yis learnit father menis be the celestiall nature quhilk he sayis is contenit in ye sacrament? I am assurit he vill ather deny this godlie fathers authoritie, and intrude his auin opinion, or than yith humiliatiō, confes yth

S. Ioan. 1. S. Marc. 1.

Irenæus. lib. 4. cha. 34. aduers. heres.

the ancient kirk, yat yis cæleſtiall nature is Chriſtis glorious body quhilk ye reſſaue in the ſacrament for our immortalitie.

3 Thay vſe another moyan being fruſtrat of this former argument to improue the veretie, proponing ane treu ſillogiſme as yaj beleue, quhilk indeid is ane Paralogiſme, tane out of yair firſt forefather and Patriarche Caluine, quhilk yaj eſteme of gret force on yis maner. The figure of Chriſtis bodie is not his bodie, bot ye figure of Chriſtis bodie is in the ſacrament, Ergo Chriſtis bodie is not in the ſacrament. This is a trym concluſion, as thocht ane vald ſay: The figure of Dene Iohne durie, is not dene Iohne Furie: Bot ye figure of dene Iohne durie is in ye pulpatt, quhen he blaſtis in a furie aganis the Pape and the Quenis Maieſtie. Thairfore dene Iohne Furie, is not in ye pulpatt, quhen he blaſtis out a Durie aganis the Pape. Sa it is onlie ye figure of durie yat fureis aganis ye Pape and not his bodelie preſence.

4 Gif man vald diligentlie examine yis yair pernicious doctrine yaj ſould perſaue that it tendis to na vther thing, bot to burie Chriſt, and obſcure the effect of

his cūming in this varld. The haill cōut
se of the varld to Christis latter cūming
is distribute in thrie sindrie tymes. The
first contenit tua thousand zeir vnder the
lau of nature: The secund contenit vther
tua thousand zeir in ye writtin lau: The
thrid is vnder the euangell sen Christis
cumming, quhilk hes na definit tyme nor
end knauin to men for S. Marc vitnessis, S. Marc. 1.
yat ye day of dume is not knauin to ye
Angellis, sa yat yair opinion is maist va-
ne, quha preferyuis the duration of ye
varld to be onlie sax thousand zeris S. Heb. 10.
Paull schauis the defference betuix yit ty-
mes, To writt yat yaj quha var in the first
foure thousand zeris to Christis incarna-
tion vas in a schaddou of the giftis and
benefetis to cum, becaus all thingis vat
proponit to yame in figures. Bot yaj quha
ar vnder ye euāgell hes ye veretie, and yat
thing quhilk vas prefigurat: herfore the
Calumniatis obscuris and treddis vnder fute
the estait of men vnder ye treu euangell,
quhen tha y affirme, that ve haue onlie a
nakit figure of Christis bodie in the sacra
ment, and not his verie flesch and blude,
and sa thair licht of the euangell, is mear
tenebrous and infernall darknes.

Quhaus sa stupeid of him self, bot

may perſaue that yir men, aganis S. Paulis expres wordis makis the eſtait of the euãgell far inferiour to the eſtait of the Moſaicall lau, becaus be yis yair licht of ye euangell, Chriſt be his cumming, hes not tane auay all figuris bot in place of ane, hes put another far obſcurar nor vas ye figure of ye auld lau: for the figuris of ye auld lau repreſentit mair viuelie Chriſtis death and paſſion, nor the Caluinians figure: Becaus yai repreſentit Chriſtis bludie paſſion, by ye blude of beiſtis, ſlen and offrit vp in ſacrifice: Bot ye Caluinolatres repreſentis Chriſtis paſſion be breid and vyne: ſeing yair is gretar proportion betuix blude and blude, fleſch and fleſch nor betuix breid and fleſche, or bloid and vyne: It is neceſſar, that the ſchedding of Chriſtis blude vpon ye croce, be mair viuelie repreſentit to mannis ſenſis, be the ſchedding of the blude of ane bull or lambe, as vas vſit in ye auld lau, nor be breid and vyne, as thir Caluinolatres vald repreſent Chriſtis death vpon the croce. Thairfore the figure of ye auld lau vas far mair excellent nor the figure of the euangell quhilk yir euangeliſtis perſuadis to the ſimple peple, to fruſtrat yame of that immortall fude, quhilk Chriſt

him self callis *his verie fleſch and blude.*

6 Bot perſaue I pray zou in quhat deip pit not onlie of atheiſme, bot alſo abhominable idolatrie yir miſerable men fallis i, albeit yai perſuade to ye varld yat onlie yai deteſt and condemnis idolatrie. Thair can be na mair deteſtable idolatrie, nor to vorship a creature in ſteid of the creator, To vorship breid and vyne, in ſteid of Chriſtis glorious bodie and precious blude. Bot gif yair remanit onlie ye ſubſtance of breid and vyne in the ſacrament, neceſſar it var that the Caluiniſtis as abhominable idolatouris, in place of Chriſt bodie and blude, honorit breid and vyne, Becaus na man can reſſaue this ſacrament vorthelie, except firſt he adore the ſame vtheruyſe according to the ſaying of *S. Paull non diuidicat corpus Domini.* He diſcernis not the lordis bodie, bot cumis as it var to reſſaue his corporall fude, quhilk he micht do alſueill at hame, ſaying the grace vith his houshald, and caus reid ane chapter of ye nev and auld teſtament as in the kirk.

The Caluinolatre miniſteris ar abhominable idolatours reſſauing thair communiõ.

I. Cor. 11.

Chriſt Ieſus bodie ſuld be adorit i the ſacrament.

7 Althocht ye adoration of yis ſacrament be ſufficientlie prouin, becaus I haif ellis confirmit that Chriſtis Reall bodie is contenit yair quhilk aucht to be adorit

Psal. 17. quhair euer it be, as it is ſaid of Chriſt: *Adorabunt eum omnes reges terræ, omnes gentes ſeruient ei. All the kingis of the earth ſall adore him, all nations of ye varld ſall ſer ue him, ye a the Angellis ſall vorſhip him as it is vritt in. Adorent eum omnes angeli dei, let all the angellis of god adore and vorſhip him.* Albeit, I ſay, yat of yit ſcripturis Chriſt ſould be adorit quhair euer he be, as in the ſacrament, quhair ve haue prouin him to be reallie: zit that men may knau yat yaj aucht to vorſhip him in ye halie ſacrament, let yame reid the Royall pphett Dauid quhair planelie he cõionis the adoration of Chriſt vith ye reſſauing and eiting of this ſacrament ſaying, *Edent pauperes & ſaturabuntur, & laudabunt dominum, The pure anis and humble of ſpreit, ſall eit and be fillit, and ſall prayſe the lord.* And forder, *manducauerunt & adorauerunt omnes pingues terræ, all the fatt and michtie of ye earth eit & adorit.* In yit teſtimeis S. Dauid vrittand of the ſacrament, conionis the eiting and adoration togither, ſignifeing, yat ve ſould adore that ſame thing quhilk ve eit in the ſacrament The quhilk gif it var nakit breid and vyne, and not the glorious bodie and blude of oure lord Ieſus Chriſt, as the Calui-

nolatres ſayis, yaj mon be abhominable idolatouris reſſauing yair communiõ, zea thay, quha vill appeir to men to condemne all liknes of ony thing or figure, deludis ye varld ptoponing na vther thing bot nakit figuris of Chriſtis bodie and blude, and ſa ar yaj double idolatouris be yair auin doctrine.

8 Thair tergiuerſation and deluſion is, chrauing ye former ſcripturis, (as yaj dó all vthers quhilk makis aganis yame) to ane fals ſenſe, propre to yair purpoſe, ſaying, That yaj eit a thing, to vit breid in the ſacrament, and adoris another, to vitt, Chriſt in the heuin. The queſtion heir is not of the ſcripture, bot of the treu interpretariõ thairof, quhither it ſould be vnderſtãd as thir Caluinolatres & knoxiſtis ſayis, or as ve expone it. As the crauthikis hir auin bird quhyteſt, albeit it be neuer ſo blak: and as a fule vill not gif his bable for the toure of lon (as ye prouerb is) ſa this fals expoſition of ye former ſcripturis is ſo pleſant to the inuentaris thairof, yat yaj prefer it aboue all vther: ſaying that yis yair neu inuentit expoſition is the doctrine of the halie ſpreit, as all heretikis dois in conferming yair erronius doctrine. Indeid the halie ſpreit is ye treu and

Note.

faithfull maister of all treu doctoris quha euer hes bene in the kirk of god, quha in all tymes, agis, teichit vnitie of doctrine: gif yis yair expositiõ agreis vith yat quhilk hes bene techit in Christis kirk sen his Ascensiõn, The Caluinolatres had iust occasiõn to commend it, as proceding from the halie spreit: Bot becaus it dissassentis and is contrarius to yat quhilk hes bene techit in the primitiue kirk, Thairfore it procedis from the spreit of dissensiõn and leyis, quha euer sen the begining hes insinuat fals and erronious doctrine in the hartis of men vnder ye cullor of veritie.

S. Iohn. 6.

9 Becaus it var langsum to produce ye testimoneis of al thame quha vitnessis, yat Christ sould be vorshippit in yis sacrament, I vill onlie propone sum of ye thefest. S. Augustin. sayis that ye prophecie of Dauid vas accompleist in the adoratiõ of the halie sacrament, quhen he fore spak, *that ye rithe men sould adore Iesus Christ, and yat ye pure and humble of spreit sould haue ye auantage: Becaus haith yai sould adore and ressaue his bodie, and also be partakaris of his immortalitie.* Mairouer expõning the vordis of ye 99. psalme. *Adorate scabellum pedum eius.* i. *vorship ye his fustule*

Sr Augustin. vpone the 21. psal.

S. Augustin. vpone the 98. psal.

ſutſtule, he ſchawis, yat not onlie ye ſould ado re him i yis halie ſacramẽt, bot alſo affermis, that yai offẽd god, ſpulȝeing him of his honor, quha adoris not Ieſus Chriſt in yis ſacramẽt. He proponis the dout hou this commãd (to adore the futeſtule of ye lord) could be vithout idolatrie? Becaus in Eſaias, *The hewins ar callit ye ſeat of the lord, and ye earth his futeſtule.* I dar not (ſayis he) adore the earth, vnles he quha hes maid ye heauin and earth condemne me. On ye vther part I feir gif I adore not ye futeſtule of ye lord, Becaus I am commandit be ye Pſalme ſaying: *worshipȝe the futeſtule of ye lord.* In yis dout (ſayis he) I turne me to Chriſt, quhair I find ye earth the futeſtule of ye lord may be adorit vithout impietie. *Quia caro de terra eſt, & de carne Mariæ carnem accepit. Et quia in ipſa carne hic ambulauit, & ipſam carnem nobis manducandam ad ſalutem dedit, nemo autem carnem illam manducat niſi prius adorauerit, inuẽtum eſt quemadmodum adoretur tale ſcabellum pedum Domini, vt non ſolum non peccemus adorando, ſed peccemus non adorando.* Becaus fleſch is of ye earth, and Chriſt tuke fleſch of the fleſch of Marie and becaus he walkit heir on ye earth in ye ſame fleſch,

prayȝe reid and erneſtlie cõſider.

Eſaias 66. cap.

and gaue the ſame fleſch to vs to be eittin for oure ſaluation, na man eitis yat fleſch except he firſt adore the ſame. It is fund, how the futeſtule of the lord is vorshippit, and yat not onlie ye ſyn not in adoring and vorschipping it, Bot ſynnis gif ye adore not the ſame. Let ony man cõſidder of quhat ſpreit the Caluinolatre knoxiſtis techis ye contrar doctrine? and in quhat daynger yaj ſtand, quha imbracis yair opinion, brocht vp in mocking and ſcorning this halie ſacrament? calling Chriſtis precious bodie (quhilk the haill ancient kirk adorit in the ſacrament) Robin in the box: and accuſing the Catholikis, quha treulie vorſchippis him yairin, as idolatouris. This blaſphemie aganis Chriſtis glorious bodie, and Catholikis treu vorshippres of the ſame, is not of lait zeris inuentit, bot vas blaſtit out be the miniſters of ſathan the firſt tyme that ye euangell vas prechit and richt adminiſtration of yis ſacrament vas vſit in the primitiue kirk. Becaus S. Auguſtin aganis the heretik fauſtus vitneſſis that ye Paganis and infidelis var ſterit vp aganis the Chriſtianis accuſing yame of idolatrie as thocht yaj in yair ſacrament vorshippit *Ceres and bacchus: Breid and vyne*: quhilk is manifeſt fals

S. Aug.

becaus ve knaulege not that bair breid and vyne remanis in the Messe or sacrament, bot ye bodie, and blude of Christ, as he hes pronūcit be his auī mouth sayīg: *This is my bodie: This is my blude.* Thair vther mockrie is aganis the eleuation of Christis bodie in the Messe, saying: That the Papeistis liftis yair god aboue yair heid to adore him. Let ye spreit of mockrie speik in yit men as it plesis, Indeid it is treu, That ye bodie of Iesus Christ elenat in the sacrament, is adorit in ye handis of the preist. And this ve art echit to do be S. Dionyse the Areopagite disciple to S. Paull, descryuing the ceremoneis of the Messe, quhilk the Caluiniſtis falslie persuadis the pepill to be mennis traditions, inuentit vithin yir feu zeris: *He vrittis that the preistis efter ye consecration, schauis the mystereis to ye peple, yat yai may be adorit S. Basile numberis this rite amang the Ecclesiasticall traditions, quhilk (sayis he) is of na les estimation amang the Christians, nor ye vrittin doctrine of the Apostlis.* Seing S. Paull louis the Corinthianis for keping yaj thingis quhilk he gaue yame be tradition, sayin. *I Prayse zou brethrene, That in all thingis ze ar myndfull of me, and keipis* my preceptis, quhilk I gaue zou be tradi-

Note of quhome ye Caluinola-tres ressa-uis yait blaſphe-mous mo-king of yis sacrament.

S. Luc. 22.

1. Cor. 11.

Dionys. Areopag.

S. Basil.

1. Cor. 11.

tion, for ſa impottis yis vord tradidi. Heir
2. Theſſ. 2. tof he vrittis mair manifeſtlie to the Theſ-
ſalonians ſaying, *ſtate & tenete traditiones quas didiciſtis ſiue per ſermonem ſiue per epiſtolam noſtram. Stand ſteidfaſt and retene the traditions quhilk ze haue learnit, ather be vord or epiſtle.* The diſſait of the Calu-
nolatre miniſters is manifeſt of yis quha cryis yat ye ſacrament ſould not be ado-
rit, becaus it is not contenit in ye vrittin vord. Heir haue yai S. Paull crying aganis yame, he planelie vitneſſis, That he vrait not all thingis pertening to this ſacramẽt,
1. Cor. 11. ſaying. *Cætera cum venero diſponã: quhen I cum I ſall diſpone and ſchaw zou the reſt.* Seing that the Apoſtolicall traditions ar of als gret effect as the vrittin vord, and the halie father S. Baſile vitneſſis, that ye adoration of Chriſt in yis ſacrament, is ane Apoſtolicall tradition, reſſauit in hir dayis in ye kirk. It followis that ye con-
trar doctrine intendit be ye Calumnolatre knoxiſtis, is ye inuention of ye father of leyis, quha euer reſiſtis to Chriſtis ado-
ration.

S. Chryſ. homil. 24. in 1. cor, S. Mat. 2. to S. Chryſoſtome maiſt manifeſtlie vrittis in ſindrie places, that Chriſtis glo-
rious bodie ſould be vorshippit in yis ſa-
crment: *For (ſayis he) gif the thrie vyſe*

men came to worshap Christ lying in the cribe in Bethleem, quha war as Ȝit infidell is and barbarous, how meklemair aucht we with all reuerence to worshap him in ye alter (quhilk he callit the spirituall cribe) presentit be the preistis handis? ye sould schaw gretar signe of pietie approching to ressaue him with all reuerence and ardent deuotion, Than yai barbarous kingis, quha come out of sa far cuntreis to worshap him. Be the contrare he comparis yame quha abusis ye communion and adoration of yis misterie not onlie to Herode, quha lauborit to slay Christ, bot also to the deuill him self, quha euer inuyis ye kingdome of Christ, suppressing his adoration vnder a fals pretext of religion. The same godlie and learnit father in his homelie maid of S. Philigone sayis: *That yai yat come frō the eist did na thing bot adorit Christ, Bot it is permittit to the not onlie to adore him, bot also ressaue him, gif you cum with a cleane and vndefylit conscience.* In vther places he writtis, That ye Angellis and Archangellis assistis with the preist, adoring and offring vp Christis bodie, ane sacrifice to god the father: The quhilk also witnessis S. Gregore saying: *Quhilk of ye faithfull euer dout tis, That in ye hour of sacrifice, The he-auins opnit at ye voce of the Preist, and the*

Homil. 8 in Mat.

S. Chrys. homil.

Gregor. May cap. 28. li 4. Daniel

Orig. hom. 5. in diuersos euang. locos.

S. Mat. 8.

companees of the Angellis yat preſens in thair miſterie of Christ Iesus: For yis cauis Origene exhortis all men to humilitie and reuerence, quhen yaj reſſaue Chriſtis bodie, and blude ī ye ſacramēt, following ye exāple of ye centurion ſaying: *I am not worthie yat you ſould enter in my hous or bodie bot ſpeik onlie be word and my ſaull ſalbe healit.* This hes bene the vniforme doctrine in ye kirk of god ſen Chriſtis Aſcenſiō vnto Caluinis dayis, in quhom and his diſciples. The ennemie of Chriſtis treu adoration, hes fund ye ſpreit of contradictiō, to reſiſt to all ye ancient fathers quha hes bene pillaris in Chriſtis kirk aganis all heretikis in yair ages. Thus he rages in thame perſuading yat ye treu worſchipping of Chriſt, quhilk he hes left for our ſaluation, is abhominable idolatrie. This is ye craft of ſathan, euer laubouring to diſſaue the varld as he did oure firſt parentis Adam and eua, throu opinion of knaulege and viſdome.

11 The effect of yis Caluinian doctrine concetning yair nakit figure of Chriſtis bodie, is mair nor manifeſt in ye adminiſtratiō of yair ſacramēt, for the peple not knauing to reſſaue vther thing bot bair breid and vyne as yaj do at hame vith

yair auin houshald. They behaue yame selfis ressauing that pretendit sacramẽt, as scheraris ressauing yair denner on ye harueſt feild: for euin as the grenis ar ordanit to put yame in ordor, and knok the crouins of yame quha ar misreulie, sa yair men be certane constitute vith yair quhyt staffas as sergeantis, to put yat misgouernit congregation in ordor in ye kirk,

Gif any man vald ressaue this sacrament vpon his kneis, he sould be mockit, ze and debarrit from yat bancat be ye ministers self: as at a tyme, The minister of drumfreis ouerseing the greteſt man of ye cuntrie to ressaue his sacrament vith reuerence and humilitie vpon his kneyis. The reſt of ye peple follouing his example, purposit to ressaue yair communion vith ye lyk humilitie, sitting doun vpon yair kneyis. The minister incontinent in ane furious rage thunderit aganis yame, lyk ane apoſtat monk, crying That to be papistrie. Thankit be god yat yir ministers schauis sa manifeſtlie yair impudence calling reuerence and humiliation touart ye sacrament Papistrie.

Ane vther minister in lyk maner quhen he could get na ordour amang his

parochinaris, The ane half deſyring yair communiō efter ye neu ſport, The vther half efter ye auld faſſon. Pas zour vayis all hame (ſayis he) I vald I had geuin my beſt goun to the condition yat Chriſt had gone to his bed vnſoupit yat nicht he inſtitute yis ſacrament.

Ane vther alſo taking his brekfaſt for fantnes of hart, before he paſt to ye pulpatt, he fand the claret mixt vith quhyt vyne ſa confortable for his ſtomack, togither vith toſteis, That quhen he enrrit in ye pulpatt to mak his priuat prayer, the fume of ye vyne montit on his harnes, ſa yat ye ſpreit of Bacchus hauīg dominiō. he fell in ſa ſound a ſleip, that ye haill pepill maruellit at his lang and priuat prayer, at laſt valknit out of his dreame be the murmure of the peple: and behalding his ſand glaſs almaiſt run, perſauit he had neglectit him ſelf, ſaid to ye peple. Brethrene ſen ſa is, yat I haue ouerſene my ſelf, and ye tyme is almaiſt ſpent, I haue na fardet at yis preſent to admoneis zou of, bot yat euerie ane of zou be var vith quhyt vyne and toſteis, quhilk hes at yis preſent put me by dyett. Thir hiſtoreis var recuntit at table be the principall of ye auld college of Sanctandrois amāg

his companzeons talking of ye commu-
nion.

Thair is na induollar of abirdene bot knauis hou Kacharine lyon, efter scho had maid gude cheir at hame, come to the kirk to ressaue hir communiõ, refusit the breid yat yai presentit to hir, and ressauit ye vyne, saying scho had eirin sufficientlie at hame, and come to ressaue of yair drink.

Lykuyse ane kumar of carraill, hauing disionit in hir auin hous vith hir kumaris, come to the kirk to get hir communion, quhilk being presentit to hir, refusit in lyk maner the breid, saying opinlie scho came thair to get part of yair drink, becaus it vas better not hir aill at hame.

This is ye opinion of thame, quhá ar instructit be thir Caluinolatre ministers that yai ressaue onlie bair breid and vyne, and sa cummis to yair communion as to a bancat. And to yis effect vsis argumentis yat ar verie scholastik not onlyk to ane sillogisme maid be the minister of Carnbie in the pulpar of Sanctandrois, to improue images in this maner. All thay yat makis moltin images, ar mad malapart, bereft of yair naturall sensis, rea-

ching yair handis to ye firmament, to pull doun ye ſtarnes from ye heauins, to vey the huge montanis vpon ballantis, and to caus the ſea leue thefandis: Bot all papiſtis makis moltin images. Ergo all papiſtis ar mad malapart, bereft of yair naturall ſenſis, reching yair handis to ye heauins, to pull doun ye ſtarnes from the firmament, To vey the huge montanis vpon ballantis and to caus the ſea leue the ſandis: Ane learnit ſermone and fructfull doctrine to edifie the common peple. Sa is yair doctrine concerning iuſtification excluding gude vorkis. The fructe quhairof is na thing ellis bot ane diſſolute lyff, in ſik ſort yat ane can not beleue another, ze na contract ſalbe ſa ſurelie maid, bot yaj vill find ſum craft to improue ye ſame. For yaj cry continuallie, yat ve ar iuſtefeit onlie be faith aganis the expres teſtimonie of S. Iames ſaying: *Videtis quoniam ex operibus iuſtificatur homo & non ex fide tantum.* Ze ſe yat a man is iuſtefeit be gude vorkis, and not be faith onlie. Alſo the godlie father Irinæus teſtifeis yat ſimon Magis vas in yis ſelf ſame hereſie, affirming yat gude vorkis aualit na thing to oure ſaluation. As of yis pernicious doctrine procedis the opinion, yat men ſet-

S. Iames. 2. chap.

Irænеus c. 20. lib. 1. aduerſus haſeres.

tis not by to do gude vorkis or not, eſteming na difference to begyle his neichbaure or to keip promeis, quhairby all faith and credit paſſis vith the vind. Euin ſa yair neu inuentit doctrine aganis the Reall preſence of Chriſtis bodie, perſuading that yair remanis onlie bair breid and vyne, nakit ſignes and figuris of Chriſtis bodie and blude, cauſis ye peple to haue alyk reuerence touart ye ſacrament as touart yair ordinar dennar and ſuppar. quhilk altogitet tendis to ane dangerous atheiſme, from ye quhilk god of his mercie delyuer all treu Chriſtianis.

ARGVMENT.

That Chriſtis glorious bodie is offerit in the bliſſit Meſſe, as Chriſt Ieſus commandit to be done in remembrance of his bludie ſacrifice vpon the croce, quhilk the Caluiniane miniſters as diligent forrynnars of the cheif antichriſt laboris to tak away 3. quhat is the Meſſe 4. the Caluiniane miniſters vſis ane commone argument to al heretikis to improue the veritie 5. Chriſt Ieſus our cheif preiſt efter the ordour of Melchiſedech inſtitut the ſacrifice of the Meſſe in his latter ſupper, and commandit vyairis to do

the ſame be the wordis (do this in remembrance of me) as the ſucceſſouris of the Apoſtlis expone that place 7. the Apoſtlis did celebrat the ſacrifice of the Meſſe 9. S. Iames, S. Chryſoſtome S. Baſil and vyaris ſaid Meſſe in greik 10. the Caluinolatre miniſters labouris to improue this vnbludie ſacrifice, be ſik places quhilk ſould be onlie vnderſtand of Chriſtis bludie ſacrifice 10. the Meſſe derogatis na thing to Chriſtis paſion, bot applyis the meritis thairof to vs 12. Chriſtis bludie ſacrifice vas onlie anis offerit, bot he in ane vnbludie ſacrifice vas ſindrie tymes offerit 14. Caluin acknaulegis Chriſtis perpetuall ſacrifice, quhilk can be na vthair bot that of the Meſſe 15. Chriſtis perfyt and perpetual preiſtheid declairis the ſame 16. Chriſtis eternall preiſt heid is nocht fullelie performit vithout the general application of Chriſtis paſion to man kynd be the Meſſe, quhilk is celebrat for all eſtatis preſent or abſent 17. S. Paul ſayis that it ſal remane quhill domes day 18. S. Paulis teſtimonie of it to the Corint. 19. and to the Hebreus the quhilk vas ſufficient to cõfound all the blaſphemouris of the Meſſe 20. as is confirmit be the ancient doctoris.

AS the ſacramentaris in yir dayis, ſterit vp be the enemie of mannis ſaluation, defraudis ſik as thay trap in yair ſnaris of yat ſpirituall and heuinlie fude, be the quhilk (eiting and drinking the precious bodie and blude of Ieſus Chriſt in yis ſacrament) yai ſould haue lyffi euerleſting. Euin ſa performing yair malice aganis the inſtitutiō of Chriſt Ieſus in his latter ſupper, And taking auay and ſuppreſſing ye haill effect and vertew thairof, to eſtableis yair inuentit nakit ſignes and figures full of abhominable idolatrie, yai laubour be yair fals interpretations and craftie applications of ye ſcripture, to tak auay yat vnbludie ſacrifice in ye ſacrament and Meſſe, quhilk Chriſt him ſelf inſtitute in his latter ſupper, as it vas maiſt planelie propheceit be Daniel, and Malachie:ze and manifeſtlie prefigurat be the ſacrificis of ye auld teſtament, as it is not onlie vitneſſit be ye expres vrittin vord of god, Bot alſo ouidentlie declarit be all ye auncient doctoris, trew and faithfull paſtoris in Chriſtis kirk, ſen his Apoſtlis dayis, and quha ganeſtude ye rage of all heretikis in yair eagis, ſa yat nou the ſe lucearis of the peple craftelie lau- S. *Iohn.* 6.

boris to bring yair expoſition in diſdane, fering that be yair faithfull teſtimonie, yai ſould be condamnit vith yair forefathers, quhom ye ancient doctoris did cõuict of damnable hereſie. In yis mẽ ſall perſaue ye craftie diſſait of ſathan, quha to eſtableis abhominable idolatrie, To vitt fals vorshipping of Chriſt Ieſus teachit be Caluin and ſik heretikis, perſuadis to licht ſpreitit men, That Chriſtis treu ſeruice is abhomination and idolatrie, This is ye ingine of ſathan, to appeir to condemne idolatrie, quhen maiſt cheiflie vnder pretence of godlines he ſauis maiſt abhominable idolatrie in mennis hartis, and be yis moyan, he bringis yame, quha reſſauis and teichis ſik doctrine, to be the forerunnaris of the cheif and abhominable antichriſt: quha at his cumming ſall employ his haill forces and pouar to tak auay this cõtinuall ſacrifice of ye Meſſe, according to Daniellis prophecie, as be the aſſiſtance of goddis halie ſpreit ſalbe euidentlie declarit.

2 Bot becaus the Meſſe is condamnit be ſindrie, quha knauis not quhat it ſignefeis. Thairfore or I proue be the expres ſcriptures, hou yis ſacrifice of ye bliſſit Meſſe, vas prefigurat, and alſo propheceit

in ye auld teſtamẽt to be tane auay be the Antichriſt, I vill ſchortlie declare quhat theCatholikis callit ye Meſſe in ye Apoſtlis dayis quha celebrat ye ſame and followit ye example and inſtitution, *of yair heid and cheif Preiſt, Chriſt Ieſus, according to the ordour of Melchiſedec*, as alſo did all yaj, quha liniallie diſcẽdit from ye Apoſtlis vnto oure eage, and vtheris ſucceding to thame ſall do, to the conſummation of ye varld, ĩ diſpyte of the Antichriſt Caluinolatre & knoxiſt miniſters his forerũnaris: for Chriſtis promeis to his kirk is, *yat ye ȝettis of hell ſall not prevale aganis it, be reaſon he hes left his halie ſpreit wit it to the conſummation of ye varld.* *Pſal.* 10. 9 *S.Mat.* 16. *S.Ioh.* 14.

3 The Meſſe is na vther thing, bot the vnbludie ſacrifice of Chriſtis glorious bodie and precious blude, to put vs in remembrance of his bludie ſacrifice anis offrit vpon the croce for ye expiation and expurgation of ye ſynnis of ye haill varld be the quhilk ve apply the verteu of Chriſtis death and paſſino to vs. This is ye ſubſtãce of ye *Meſſe*, The quhilk is celebrat vith certane ceremoneis, quhilkis being richtlie vſit, ſteris vp men to deuotion and deu reneręce of yis halie actiõ albeit yaj appeir bot mockerie to the ennemie

of Christis institution.

4 Amāg vther friuole obiectiōs, quhilkis the Calumnolatres & knoxistis paintis and culloris out to improue yis *continuall sacrifice*, yai allege yat yis vord *Messe* is not fund in the expres writtin vord of god, and yaifore ſould not be reſſauit. Gif yis reſſone vat ſufficient ony neu ſtart vp heretik micht deny ye *trinitie*: becaus in ye haill writtin vord of god yis vord *Trinitie* is not fund, and zit all treu Christian men confeſſis ye Trinitie, and adoris the ſame. The Arrians denyit Christis *conſubſtancialitie*, and techit yat venemous doctrine to ye peple, perſuading yat na man ſould beleue Christ to be equall in ſubſtance vith the father, Becaus yis vord ὁμοούσιος. i. conſubſtantial is not fund in ye ſcriptures. As S. Auguſtin, anſuerit to paſcentius ye Arrian, That ye debait vas not of ye vord *conſubſtantialitie*, bot of the thing ſignifeit be the vord: Euin ſa ve anſuer, yat ye controuerſie is not, nor zit ſould be of ye vord *Meſſe*, bot of ye thing quhilk it ſignefeis: ſa yat gif ve proue, yat Christ in his latter ſupper offrit vp his bodie ane ſacrifice to god his father, To pacifie his vraith aganis vs, and commandit his diſciples to do and offer the ſame, i remembrance

S. Auguſt. cōtra paſc. Arrian.

brance of him, ve hane proun the *Messe*, to be, albeit yis vord var not i ye scripture. Bot the Arrians had a gretar auãtage of S. Aug. nor the Caluinistis & knoxistis hes of the catholikis. Becaus S. Augustin could find in na scripture ye vord *consubstanciatioun*: Bot the Catholikis can schau yis vord *Messe* in the expres scripture, for in ye 16. chap of Deut. That quhilk ve call oblation is callit i Hebreu Missah, quhairfra yis vord Messe is namit and dreuin, quhilk signifeis ane sacrifice or voluntare oblation & this Hebreu vord hes bein retenit as sindrie vthāris i ye kirk of god, as osanna all eluya and vyaits. Deut. 16.

5 Gif thou requyre quha vas ye institutar of ye Messe, and first celebrater thairof? Ianfuer yat Iesus Christ oure cheif, and eternall preist, efter ye ordour of melchisedec, in his latter testament, institute and celebrat ye same, geuing command to his disciples to do ye lyk in remembrance of his death and bludie sacrifice of his bodie, offrit vp vpon ye croce, for ye redemption of ye varld. This is testifeit be S. Luc in his euangell, quha efter ye benediction and consecration of ye breid and vyne in Christis bodie and blude; subionis the oblation and sacrifice of ye same S. Luc. 22.

saying: *Quod pro vobis datur i. quhilk is geuin or offrit for zow.* The communion and participation of his bodie is signifeit be yir wordis, *Et dedit eis. i. and he gaue to yame.* Ony man of richt iugement may eselie considder ye differences of yir tua phrases, *Datur vobis, and, Datur pro vobis. i. It is geuin for zow.* The first signifeis The geuing of Christis bodie to be eittin be vs to ressaue immortall lyff yairby: The secund declaris ane geuing and offring of Christis bodie to god ye father, ane pure and clene sacrifice to appese his vraith aganis vs, yat ve may be reconciliat to him be vertew of ye same, quhilk is offrit in remembrance of his bludie sacrifice vpon the croce. This offring of christis bodie, is mair expreslie signifeit be
1. *Cor.* 11. this verb *datur*, in the present tyme, and be the word *frangitur.* i. is brokin, as is writtin be S. Paull to the Corinthianis as thocht it var presentlie geuin and offrit vp according to the greik phrase as *Erasmus* obseruis diligentlie vpon this place.

6 Gif you requyre also quhair Christis
S. Luc 22. disciples and yair successouris had command to offer vp this sacrifice I answer it vas geuin be Christ in ye same place saying: *Hoc facite in meam commemorationem*

nem. i. *Do this in remembrance of me*, as importis ye vord *facite*; The quhilk in the ſcripture ſignifeis to offer and to mak ſacrifice as in Leuiticus quhair it is ſaid. *Et faciens hircum pro peccato.* i. *and ſacrifeing ane buk for ſyn.* Siclyk *in ye 4. of Ezechiell faciet princeps in die illa pro ſe & vniuerſo populo terræ vitulum pro peccato.* i. That day the prince ſall offer for him ſelf and ye hail peple of ye earth ane calf for yair ſyn. And in the 13. chap. of ye iuges, Manue ſayd to ye angell *faciamus tibi hædum de capris let vs offer to the ane kid of ye gattes.* Siclyk amang the prophane authoris Vergill following Theocritus vrittis. *Cum faciam vitulã pro frugibus ipſe venito.* Quhen I ſall offer or ſacrifice ane calf &c. Theocritus callis it ῥέζειν ye ſe then yat yis vord facere ſignifeis to offer, or to mak ſacrifice: Thairfore oure ſaluiour quhen he inſtitut ye venerable ſacrament of ye aultar, vſit the ſame vord, to import ye ſacrifice of his precious bodie and blude. To the effect yat I appeir not to forge This expoſition of may auin brayne, as the Caluiniſtis & knoxiſtis do yairs vithout ony authoritie, let euerie mã cõſider the expoſitiõ of all ye maiſt anciẽt doctoris: And firſt the diſciples of Chriſtis

Leuit. 23.

Ezec. 41

Iud. 13.

Vergil.

Theocr.

Apostlis vitnessis, that oure saluiour maid his Apostlis preistis be yir vordis and gaue yame puissance to offer his bodie.

S. Dionise chap. 3. de Eccl.

S. Dionise disciple of S. Paull, and first teichar of ye faith in France reherfing ye same ceremonie, quhilk yis day is vsit in ye Messe, schauis yat ye preist, offring vp the salutare and healthsum oblation, and excusing him self of his infirmitie as vnuorthie to offer and handill sa excellēt ane sacrifice, sayis vith ane loud voce: Thou hes said ô lord do and offer yis in remenbrance of me, As he vald say: I durst not interprise to mak to the ane sacrifice, gif you had not commādit me be yir vordis saying, do yis in remembrance of me.

S. Marcial chap. 3 ad bourdega and ignatius ad smyrnēses.

S. Marcial the Apostlis disciple in his thrid chapture sayis, ve offer yat ī ye altar, quhilk ye ieuis crucifeit be inuy, for Iesus Christ hes commandit vs to do yis in remembrance of him. S. Cyprian schauis siclyk maist cleirlie yat ye foirsayds vordis aucht to be vnderstaud, and exponit, of ye sacrifice of Christis bodie sayīg: gif Christ be ye gret preist of god quha first hes offrit yis sacrifice to god his father, and hes commandit the same to be done in his remembrāce, Treulie ye preist quha

S. Cyprian epist. 63. ad Cæcil.

dois it performis ye office of Chriſt Ieſus, as his vicare, quha be eſtimation dois yat quhilk Chriſt Ieſus hes done, and then he offeris yis treu and perfit ſacrifice to god ye father in ye halie kirk, gif he begin to offer that quhilk he knauis Chriſt Ieſus to haue offrit, S. Chryſoſtome teſtifeis ye ſame vrittand vpon ye epiſtle to ye hebreuis, for euin as god ſayis he pronuncit bot ane tyme, multiplie and replenish ye earth, and zit yis vord hes the effect in yis oure eage, Euin ſa yit vordis. (This is my bodie) vas bot ane tyme pronuncit, and zit vnto yis day, throu all ye tables of ye kirk, and vnto Chriſtis returning, yaj gif pouar to yis ſacrifice, The quhilk is done, becaus Chriſt Ieſus gaue puiſſance to his diſciples and apoſtlis, and conſequentlie to yair ſucceſſoris, to do yat quhilk he did vſing ye ſame vordis quhilk he vſit before yame. Reid ye ſame in S. Chryſoſtome quhair he ſayis That Ieſus Chriſt be yit vordis, *Hoc facite in meam commemorationem.* i. do yis in remembrance of me, commandit that ye preiſt ſould offer him vp in ye ſacrifice of ye Meſſe. Reid Damaſcenus S. Ambroiſe is conforme to the foirſaidis fatheris vrittād vpon ye io to the hebreuis ſaying, That Ieſus

S. *Chryſoſ.* *vpō the* 10. *chap. to the Heb.*

Luc 22.

S. *Chriſoſt.* *homil.* 24. *in* 1. *cor.*

Damaſcenus lib. 4. *cap.* 4. *de recta fide.*

S. *Ambr.* *in cap.* 10. *ad Heb.*

Christ offrit him self, and nou ve offer him in remembrãce of yat quhilk he did vsing the same vordis, becaus he hes commandit vs to do ye same. Do yis in remembrance of me. Be thir testimoneis all man of sound iugement may se, that ye doctoris of ye primitiue kirk exponit yir vordis of Christ Do yis in remembrance of me, for ye offering of Christis bodie and blude, as he did in his latter suppar (direct cõtrare to ye detestable doctrine of ye Caluinistis & knoxistis) ãd gaue pouar and cõmãdemẽt to his Apostlis to do yat, To vit, To offer & sacrifice ye same, quhilk also yai did according to his commandement, as is maist manifest in the scriptures.

7 Ve reid in the Actis of ye Apostlis yat ye halie spreit gaue command to ye preistis doctoris and phopettis, quha vat in Antiochia to segregat S. Barnabas and
Act. 13. S. Paull for ye vork quhairunto he had callit yame. S. Luc vsis yir vordis λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ. i. *Thay sacrifeing to ye lord.* Thair is na man sa rude in the greik tung, bot knauis yat this verb λειτουργεῖν signifeis in ye scripture specialle (amang all vther halie offeris) to sacrifice or offer vp. Amang all the admini-

ſtrations and offecis in ye euangell, yair is nane mair acceptable vnto god, nor to offer and ſacrifice Chriſt Ieſus bodie and blude, ye immaculat lamb of god, quha takis away ye ſynnis of ye varld, Thairfore the adminiſtratiō of ye Apoſtles, ſignifeis not ye preching of the euangell, bot ye offering of Chriſtis vnbludie ſacrifice in the *Meſſe* to god for oure ſynnis. The text it ſelfis ſufficiēt to proue yat yis adminiſtration quhairof mention is maid, ſignifeis not the preching of goddis vord, as ye Caluinolatres falſlie interpreits it. Becaus yis adminiſtration vas done to ye lorde: Bot the preching of ye vord of god, is not done to ye lord, bot to the peple, quha ar inſtructit be ye preching: Thairfore yis adminiſtratiō ſignifeis not ye preching of ye vord of god, bot ye offring vp of Chriſtis bodie and blude to god oure heuinlie father, to pacifie his vraith aganis oure ſynnis. And euin as ye haill ancientis amang ye latiniſtis, ſignifeit Chriſtis action in offring vp his bodie and blude in his latter ſupper be the vord *Meſſe*, quhilk importis ane voluntare oblation, as ye haue ſaid, ſa the hail Grecian doctoris ſignifeis ye ſame ſacrifice be the vord λειτουργία.

*Heb.*10. *Philip.*2. 8 In lyk maner S. Paull ſpeking of ye Preiſtheid and ſacrifice of Ieſus Chriſt as in ye 10. to the Hebr. and 2. to the Philip. vſis yir tua vordis λειτουργίας and διακονίαν, quhilk Caluine tranſlatis administratour and administration, as in ye 8. to ye Hebr. Be the quhilk vordis ve aucht to vnderſtand, The ſacrifice of oure lord, Becaus yair onlie mention is maid of ſacrifice. For yis caus ve aucht vnderſtand be the miniſtrie or adminiſtration of ye doctoris in Antiochia the ſacrifice quhilk yaj maid to god ſa yat ye Apoſtlis did celebrat yis ſacrifice of Chriſtis bodie in ye *Meſſe*, according to his firſt inſtitution.

*Heb.*8.

9 The ancient greik doctoris confermis this maner of interpretation of yir vordis calling ye ſame action in greik λειτουργία quhilk the latiniſtis callis *Meſſe*, as is manifeſt be the inſcription of the Meſſe of S. Iames quhilk is extant in greik and latene as vitneſſis S. Clement (diſcipill and ſucceſſour to S. Perre) in his 8. buik of the Apoſtolical traditiõs chap. 16. 17. and the ſame is ceitit be ſindrie grekis as beſſarion Marcus Epheſus, Nicolaus Merhonenſis, and dyuers vthers græcians. And in the 6. œcumenik concile of Conſtantino-

pil chap. 22, S. Matthew also said Messe in the Æthiopiane langage and zit remanis in that same toung and tournit in latin S. Paul said Messe as salbe heirefter prouin and also all Christis disciples. Also ye forme of *Messe*, said be S. Chrisostome and S. Basile, as it vas celebrat in yair tyme.

To. The chefest gun quhairby ye ennemois of yis doctrine labouris to demolisa yis vnbludie sacrifice of christis bodie and bludeis ramforsit be certain places of S. Paull falslie vnderstād, and war applyit be the Caluinolatres & knoxistis for yaj say. S. Paull writtis vnto ye hebreuis yat Christ hes cōsecrat eternallie yame, quha ar sanctifeit be onlie ane sacrifice and oblation of his bodie. Thairfore the sacrifice of ye *Messe*, is ye inuention of men and abhominable idolatrie. All ye Catholikis of yer varld confessis yat all faithfull men at cōsecrat to eternall lyff, be yat onlie ane sacrifice of Christ Iesus, quhilk he offrit on ye croce: nather for that dois it follou, that ye sacrifice of Christis bodie in the *Messe*, aucht not to be becaus S. Paull spekis onlie of Christis bludie sacrifice quhilk vas onlie anis offerit vpon ye croce, and sall neuer be reiterat nor offerit

Heb. 7. 9. 10.

agane, and menis not of his vnbludie sacrifice quhilk he cõstitute in his latter sup
Heb. 10. per efter ye ordour of melchisedec, quhilk he commandit to be done in commemoration of his blude sacrifice: This is maist Manifest be S. Paulis discourse in yat chapter. For first he schauis yat Christ Iesus hes put ane end to the preistheid and sacrifice of Aaron, deing onlie ane tyme, and presenting his bodie on ye croce to ac compleis ye figuris of ye bludie sacrificis, To witt of bullis and lambis, quhilk in ye auld lau vas offris vp be ye hie preist and sacrificature. And zit he techis yat he is sacrificature not for ane day or houre bot for euer: as it is writtin i ye 109. plasme Off this S. Paull inferris that Christ is ye bischop and sacrificature of ye neu aliace in sa far yat not vithstãding he sittis at ye richt hand of god his father, zit he hes sacrifice quhilk he presentlie offerris be his ministers and vicaris in ye earth. *Talem* (sayis he) *habemus pontificem qui consedit in dextera sedis magnitudinis in cœlis, sanctorum minister & tabernaculi vere quod fixit Deus & non homo, omnis enim Pontifex ad offerendum munera & hostias constituitur, Vnde & necesse est hunc habere aliquid quod offerat.* i. Ve haue sik ane bischop and

hech preist, quha sittis at ye richt syd of ye seat of excellencie in the heavin, minister and seruand of ye sanctis and treu tabernacle quhilk god hes placit and not man: becaus all bischoppis ar ordanit to offer giftis and sacrifice, Quhairfore it is necessar, That he haue also sū sacrifice to offer. Quhat vill ye Calumniatre & knoxist ministers answer to S. Paul quha sayis, yat Christ nou sitting in hevin hes sum sacrifice quhilk he offerit? vill yai deny yis haill epistle of S. Paul vith yair first foreloppin apostat Caluine? Indeid that var maist sure to defend yair erronious opinion. The quhilk gif yaj be eschamit to do, let yame considder hou calumniouslie yaj thrau S. Paulis vordis applying thay sentencis quhilk he spekis onlie of Christis bludie sacrifice, to the vnbludie sacrifice of his bodie offerit in ye blissit *Messe*. Be yis yair fraud full Calūnie men may se hou yaj desaue, ye peple be fals interpretatiōs of ye scripturis, allegeing yat gif ye Catholiques vald offer Christ ī ye *Messe*, yaj sould crucifie him agane as did the ieuis. Ve say in the contrare yat yis vnbludie sacrifice of Christis halie bodie, is not to naill him agane vpon ye croce, nor to put him to deid: bot to bring vs in perpe-

tuall remembrance of his bludie ſacrifice, that ye meritis of it may be applyit to vs for our eternall immortalitie, as he hes commandit, *do this in remembrance of me.*

11 Nather Derogatis yis vnbludie ſacrifice of ye *Meſſe* to yat quhilk he offerit vpon the croce, as thocht it var not ſufficient: becaus ve denyde not ye meritis and ſanctification of Chriſtis death, attributing ane part yairof to his bludie ſacrifice on ye croce, and another to his vnbludie ſacrificie in ye *Meſſe*: Bot ve attribute ye haill and infinit mereit of Chriſt, onlie to ye ſacrifice on ye croce: ſa yat be ye vnbludie ſacrifice of ye *Meſſe*, yair is na vther mereit, bot ye ſelf ſame of ye croce is applyit to vs be his vnbludie ſacrifice celebrat in ye halie Meſſe. All Chriſtian men grantis yat Chriſt Ieſus death and paſſion is ſufficient in ye ſelf to ſaue ye haill varld: zea ane drop of his blude micht haue ſauit all mankynd. Quhat is then ye caus yat all mē ar not ſauit, ſeing Chriſt hes ſufferit death for vs all? Na mā vilbe ſa impudent as to impute yis to Chriſt: The caus then is in oure ſelfis quha applyis not ye meritis of Chriſtis death and paſſion vnto vs Be yis vnbludie ſacrifice, The quhilk ſathan, ennemie

to mānis ſaluatiō, lauboris to tak auay be hir Caluinolatre & knoxiſt miniſters ye forerunnaris of ye cheif antichriſt. To an ſuer then ſchortlie to yair forgit argumēntis quhair S. Paull ſayis, yair is bot ane oblation of Chriſtis bodie, I ſay vith S. Chryſoſtome exponing yis place *Vnica ſemper eſt oblatio, quia vnius hoſtia, & vnicum corpus*. Thair is euer ane oblatiō, becaus yair is ane hoſtie, and ane bodie, albeit ye maner of offring of ye ſame be diuers: The ane in ane bludie, The vther in ane vnbludie ſacrifice. *S. Chryſo. in epiſt. ad hebre.*

12 Quhair S. Paull ſayis, yair is not onlie ane oblation, bot alſo onlie anis offrit vp: I anſuer vith S. Chriſoſtome, Ambroſe Theophilactus, Theodoretus Oecumenius, and all ye ancient fathers vritand vpon yis place, That quhen ſoeuer ye Apoſtle ſayis, That Chriſtis bodie vas onlie anis offerit, it aucht to be vnderſtand of ye bludy and not of ye vnbludie oblation of Chriſtis bodie, quhilk is maiſt manifeſt. Becaus Chriſt offrit him ſelf ſindrie tymes vnder ane vnbludie maner. Entering in ye varld (as it is vrittin in ye tent to ye hebreuis) he offerit him ſelf vp to his father. Alſo it is vrittin in ye ſecund of S. Luc. That his parentis offerit *S. Chryſ. S. Amb. Theoph. Theodoret. Oecumen.* *Heb. 10.* *S. Luc 2.*

him in ye temple zea he offerit him self vp daylie to god his father ſalang as he vas in yis earth, as al Chriſtian men aucht to do as vitneſſis S. Paull ſaying: I beſeik zou brethrene for ye mercie of god yat ze offer zour bodeis ane lyuelie ſacrifice, ha-lie and aggreabill vnto god. Alſo S. Paull vrittis yat Chriſt nou daylie in the hea-uins offerris him ſelf to god his father. Off yir placis it is manifeſt, yat the Cal-uinolatre & knoxiſt miniſters deludis and diſſauis ye ſimple peple, collectīg fal-ſlie that Chriſt Ieſus is onlie anis and ane maner of vay offrit vp, quhilk repugnis to all yir former places. Thairfore ve man vnderſtand, yat S. Paull ſignifeis be Chri-ſtis ſacrifice, his bludie oblatiō as declaris ye greik vord θυσια and ye verb θυω Ma-reouer hou oft yat S. Paull ſayis Chriſt vas anis offerit, he adionis ſum thing quhilk declaris his bludie oblation as quhair he ſayis yat Chriſt offerit not him ſelf daylie as ye preiſtis in ye auld lau, be ye quhilk he ſignifeis ane bludie ſacrifi-ce: Becaus ye preiſtis in ye Moſaicall lau offerit bludie ſacrifices. In lyk maner S. Paull ſayis yat Chriſt offrit not him ſelf oft, vtheruyſe, it behuuit he ſould de oft tymes. Sa yis place alſo is vnderſtand of

Rom.12.

Heb.9.

Heb.7.

Heb.9,

his bludie ſacrifice. Caluene conuict be yit placis is compellit to expone yat pairt of S. Paulis tent chapter quhair it is ſaid yat we ar ſanctefeit be ye oblatiõ of Chriſtis bodie anis offerit, according to ye former expoſition of Chriſtis bludie ſacrifice, Bot he ſayis yat ye Apoſtle Kneu not ane vther, quhilk we call ane vnbludie offring or oblatiõ of Chriſtis bodie, quhilk is manifeſt fals and aganis S. Paull in ye ſame epiſtle, hat all biſchoppis and heich preſtis ar conſtitute to offer giftis and ſacrifices, bludie and vnbludie as ſignifeis ye hebreu vord *aſchenachi* and Ninchache as Priapiſt *Beza* him ſelf exponis yis of ye fyft chapter: Bot Chriſt offerit not him ſelf ane vnbludie ſacrifice vpõ ye croce: Thairfore it is neceſſar yat hẽ ha ue another vnbludie ſacrifice quhilk is na vther bot yat of his glorious body in ye Meſſe, as ye haill ancient kirk and doctoris thair in techit vs. *Heb.* 5.8. *Heb.*10. *Beza.*

13 This ſame vnbludie ſacrifice is ſignifeit be S. Paull quhair he exhortis al men to ſtand ſteidfaſt in Chriſtis treu vorſchipping, euerie ane prouoking another to cheritie, not leuing yair ſocietie and calling in Chriſt (as ſum did) Bot euerie ane to confort another, ſchauing yat yair *Heb.*10.

is na propiciation nor gracious or appe-
ſing ſacrifice for thair ſynnis quha efter
yai reſſauit the treu knaulege of Chriſt,
ſynnis villinglie *Voluntarie enim peccantibus poſt acceptam gratiam veritatis iam non relinquitur hoſtia pro peccatis.* To yame
quha ſynnis villinglie efter yai reſſaue ye
knaulege of the veritie, yair abydis not
ane ſacrifice or hoſtie for ſynnis. Heirby
S. Paull ſignifeis, yat for ſyn aganis the
halie gaiſt (quhilk is quhen men dois vil-
fullie ſyn aganis the knauin veritie) yair
can be na ſacrifice offerit vp to god for
reconciliation and propiciation of the ſa-
me. Seing S. Paull excludis not all ſyn bot
onlie yat aganis the halie ghaiſt, it is ma-
niſeſt yat for vther licht ſynnis yair rema-
nis propiciatorie and gracious ſacrifice, to
appeſe goddis vraith for the ſame. The
quhilk can be na vther bot Chriſtis vn-
bludie ſacrifice in the halie Meſſe, Be ver-
teu quhairof the meritis of Chriſtis
death and paſſion is applyit to all yame,
qua hes vnfenzeit repentance for yair ſyn-
nis and deulie vorshippis ye ſame. Bot ſa-
than inuyous yat ony ſacrifice ſould re-
mane to appeſe goddis vraith for ſyn cō-
mittit agains his maieſtie, intragis in his
miniſters aganis yis halie ſacrifice of
Chriſtis

Christis precious bodie in the Messe, and sa craftelie bringis inconstant and licht vittit men, in contempt of yat speciall remeid, quhilk Christ Iesus hes left in his Catholik kirk, to obtene remission of oure greuous offencis. This is the licht of yair euangell quha ar the forerunnaris of the cheif Antichrist quhom Daniel propheseit sould at his cumming tak away yis *iuge sacrificium*. i. *continuall sacrifice of Christ*, according to the ordour of Melchisedech.

14 Caluine conuictit be yis place is compellit to acknaulege and grant yat yair is ane perpetuall sacrifice left for yame quha remanis in Christ, as he vrittis vpon yis epistle to the hebreuis: and in ye thrid chapture the 23. sectiō of the thrid buik of his institutions. Seing then yat Caluine is compellit be the veretie to confes ane perpetuall sacrifice for all Christians, of necessitie yis sacrifice man be offrit vp to god the father vtheruyse it is of na effect: bot it can not be offrit except in the Messe: Thairfore caluenis auin sayingis (albeit ignorantlie) confessis yis halie sacrifice of the Messe. And yis hes bene oftymes sene, That quhen the maist pernicious heretikis lauborit to im-

Caluin ca. 3. sect 23. lib. 3. ĩstit.

pugne the veretie yaj vnuarlie pronuncit ſum thingis quhilk maid for eſtabliſſing of the treuth.

I dout not bot ſum of Caluinis affectionat diſciples will laubour to delyuer him of yis inconuenient, allegeing yat yis perpetuall ſacrifice is yat oblation quhilk Chriſt daylie offerris vp in the heauin. To yis I anſuer, yat albeit Chriſt haue ane oblation, zit he hes not ane ſacrifice in ye heauin; becaus the ſacrifice quhilk ſould repreſent Chriſtis death and paſſiō, aucht to haue ane forme far inferiour to yat quhilk is repreſentit: Bot Chriſtis forme in the heauins is not inferiour, bot maiſt glorious and immortall: yairfore Chriſt hes not ane ſacrifice in ye heauin, bot onlie ane oblation, preſenting him ſelf and his bludie vounds to god the father, to obtene remiſſion for our ſynnis. This is his interpellation and intercceſſion for his militant kirk in the earth, as ye auncient doctoris beris vitnes. This anſuer is manifeſt be yat ſimilitude of the preiſt entring in the ſanctuarie or innare part of ye Kirk, callit *Sancta ſanctorum*, quhilk prefigurat Chriſtis entering in ye heauins. For euin as the preiſt offrit not in yat place blude in ſacrifice bot careit blude vith

him, quhilk vas before offerit, Sa Christ entering ī heuin offeris not yair blude in ſacrifice, bot executis yat office be the preiſtis in the earth, as vas ſignifeit be the preiſt offering vp blude in ye bodie of the kirk, quhilk ſignifeis the varld, Quhairfore yis ſacrifice quhilk Caluene & ye knoxiſtis admittis is not Chriſtis oblation in the heauin.

15 Nather can yis ſacrifice be another bot onlie yat quhilk is offerit vp in the Meſſe, the quhilk alſo S.Paul declaris ī ye epiſtle to ye hebreuis quhair he vrittis *yat Chriſtis preiſthead is perpetuall, becaus he lewis for euer to mak interpellation and mediatiln for vs*, The quhilk can not be vnderſtand onlie of prayer, bot of interpellation maid be ſacrifice. Gif ſtubburne and men of indurit hartis vill not beleue yis, let yame heir the cheif Pillaris and forefathers of yair kirk Caluene and Beza, quha grantis yat S.Iohne expreſſlie affermis the ſame in ye ſecund chapter of his firſt epiſtle, quhair efter he affermis yat Chriſt is oure aduocat, les nor ony ſould eſteme yat to be vnderſtand onlie of prayer he conſequentlie ſubionis *Ipſe eſt propiciatio noſtra. He is ye propiciatore ſacrifice for our ſynnis.* Vpon the quhilkis

Heb.7.

S.Iohne.1. epiſt.2.

vordis baith Caluene and Beze ſayis yat yaj ar alluterlie ignorant baith of Chriſt and god, quha ſeparatis Chriſtis preiſtheid and offrit ſacrifice from this his aduocation. It reſtis than yat Chriſt hes ane perpetuall and vnbludie ſacrifice accordiug as he is ane perpetuall preiſt efter the ordour of Melchiſedech, quhilk can not be offerit vp bot in the Meſſe, as his bludie ſacrifice vas onlie offerit vpon ye croce anis for all mankynd, and the effect yairof is applyit to euerie particulat man be ye ſacramentis and this vnbludie ſacrifice of the halie Meſſe, quhilk aucht to be celebrat in remembrãce of ye vther vpon ye croce. And yis is it quhilk is ſpokin in the laſt of ye foirſaid chap. *yat Chriſtis preiſtheid is for euer and perfyt*, Bot it can not be perfyt except yairby the ranſon of ſynnis be payit, and it be alſo applyit to euerie particular man quha thriſtis and deſyris ye ſame be the menis inſtitute be Chriſt in his kirk. Bot amang all vther, yair is nane of ſa gret efficacie as the vnbludie ſacrifice of Chriſtis preciousbodie and blude ī ye vnbludie ſacrifice of ye bliſſit meſſe as vas techit ī ye haill primitiue kirk, for the quhilk caus ye Caluinolatres & knoxiſtis ar compellit to

Pſal. 109.

deny the ancient doctoris intruding yair auin inuentit doctrine.

16 The Lutherians grantis yat yis perfection of Christis preistheid consistis in paying the ranson for oure synnis, and in the application of Christis bludie passion to euerie faithfull, bot sayis yat yis application is be the sacramentis: Indeid yis is treu in a part, bot the perfyt and generall application of the same consistis not in the sacramentis, Becaus ye sacrament applyis onlie yis effect to yame quha ar present and ressauis the same, Bot ye full and perfytt application of it, is not onlie to yame quha ar present, bot also to yame quha ar absent, in quhais names yis sacrifice is celebrat be ane ordinar preist, quha is ane publik minister in the kirk, as daylie in the Catholik kirkis yis sacrifice is celebrat for all estaitis of men, as kingis magistratis and subiectis, as yaj quha ar hauelie handlit vith ony greuous seiknes, or ar in daynger in battell for the commonuealth, or ony ythet lauchful caus. Seing that Christis preistheid can not be fullie performit vithout yis generall application, quhilk can not be, be the sacramentis. Thairfore the Lutherians ansuer is of na effect: for this caus yair disciples

The Calueniſtis lauboring to ſurpas yair maiſter in ſubtelitie of neu inuentit euaſions, ſayis yat yis applcation is maid be faith. The quhilk anſuer is als freuoll as the vther, Becaus the application of Chriſtis meritis is the caus of faith, and precedis the ſame.

17 Gif yair var na oblatiõ and ſacrifice, as the neu goſpellaris perſuadis to the peple, thay ſould alſo tak auay ane of the cheif petitiõs of ye lordis prayer, The quhilk al chriſtiã mẽ aucht daylie to craue remiſſiõ of yair ſynnis, for S. Paul ſayis *yat all oblatiõ for ſynnis ſall ceiſs quhen is yair is remiſſiõ for ye ſame, and quhen mennis hartis ar clene of ſyn.* Bot it is manifeſt yat perfyt remiſſion of ſynnis of all mẽ ſall not be quhil the latter day of iugement, at quhat tyme euerie man ſall reſſaue accotding as he hes deſeruit, The richteous, euerleſting glore vith Chriſt and his euangellis: The fals prophettis and craftie ſeducaris of ye peple, quha hes trublit Chriſtis militant kirk be yair ſectis and ſchiſmes, ſall reſſaue eternall punition of bodie and ſaull, at quhat tyme all remiſſion of ſynnis ſalbe fullelie compleit. And thairfore yair ſall not remane ony ſacrifice or oblation for ye ſame, Bot vnto yat tyme diſpyt of thin

Heb. 10.

antichriſt and yir his forerūnaris, yis halie ſacrifice of Chriſtis bodie and blude ſal be offrit vp in the Meſſe in remembrance of his bludie ſacrifice offrit vpon ye croce, applying the meritis thairof to vs and deliuering vs from the pouar of the deuill and ſyn.

Nather for yis daylie ſacrifice follouis it yat Chriſtis blude is daylie ſched as the Caluinſtis Calumnioſlie obiectis to vs, bot as Iſaac vas offerit vp to god vithout ſchedding of his blude euin ſa the ſacrifice of Chriſtis bodie efter the order of Melchiſedech is offerit vp ane vnbludie ſacrifice to god his father for his militant kirk on the earth.

18 Becaus the Caluinolatres & knoxiſtis compellit to deny the epiſtle to the Hebreus for yir former teſtemoneis agains yame, let ony man conſidder deiplie yat quhilk S. Paull vritis in the tent chap. 1. Cor. 10. of his firſt epiſtle to the Corinth. making compareſen betuix the ſacrifice of the Iewis and Chriſtians, for he labouring to diſſuade the Corinthians to mell or haue ado vith the idolatheitis, That is of meitis offerit to idollis, he takis the generall propoſition: quha euer eitis of things ſacrifeit and offrit vp, ar alſo partaka-

tis of the sacrifice, and consequentlie honoris yat to the quhilk yaj ar offrit vp. Thairfore he cõcludis yat gif ye Corinth. eit of the meit offerrit vp be the paganis to yair idollis, yat yaj ar partakaris of the sacrifice, and be yat moyan protestis yat yaj ar idollis or the deuill, to quhõ ye paganis offrit vp yair sacrifice, and sa be cũmis idolatouris. To verefie yis mater he bringis tua examplis: The ane of the sacrice offerit be the Christians, quha eiting the consecrat meit and drink, resauis yat quhilk is sacrifeit, To wit the bodie and blude of Christ Iesus, vnto quhom the Christians ar vnitit be ressauing and participation of the same: The vther example is tane from the sacrifice of the ieuis saying: *Behauld Israell efter ye flesch, Thay quha eitis ye flesch ar maid participant of the aultar:* quhairby he wald infer, yat yai eiting heirof vorschippit the god quha vas seruit and honorit be the same sacrifice, and sa concludis yat gif the Corinthians eit of the meit offerit be the paganis, yaj also vorschippit the deuill to quhõ yair sacrifice vas offrit vp and sa could not be vorthie to be partakaris of the lordis table. Off the quhilk it is maist manifest, yat Christis bodie is first offerit vp

ane vnbludie ſacrifice in the lordis table, or it be reſſauit to be ye treu and ſpirituall fude of the ſaull: for euin as the table of the diuillis is the table quhairon yair meit tis ar offerit vp to the diellis: Aud as to be partakaris of yat table ip is to reſſaue the ſame meit in honor of the deuill: Euin ſa the table of ye lord mah be yat, vpon the quhilk ye Chriſtianis makis ſacrifice to god: and to be partakaris of yat table, is na vther thing, bot to eit the meit offerit vpon the ſame, the quhilk is ye bodie and blude of Chriſt, as S. Paull vitneſſis a litill before ſaying: *The breid quhilk we breik is it not ye participation of ye bodie of Ieſus Chriſt.* 1. *Cor.* 10.

19 This table is cuidetlie expreſſit in ye 13. chap. to the hebreuis ſaying: *Habemus altare, de quo edere non habent poteſtatem qui tabernaculo deſeruiunt.* Ve haue ane altar or ſacrifice, of the quhilk yaj may not be partakaris, quha ſeruis in the tabernacle. In yir wordis yair ar thrie thingis to be notit: The firſt is yat the Chriſtians hes ane altar, To vitt a ſacrifice, Becaus the aultar is not erectit for another vſe, bot to be the proper place of ſacrifice. Gif the Caluinolatres & knoxiſtis can ſay vith S. Paull, yat yaj haue ane aultar, let yark beir vit- *Heb.* 13. *Thriethingis to be notit.*

nes, for not onlie haue yaj distroyit ye altaris quhair ye vnbludie sacrifice of Christis bodie vas offerit to appese his fathers vraith, and to apply his auin meritis, death, and passion to vs, bot also hes maid of the Kirkis quhairin yaj var erectit, scheipfauldis, suyne stys, stabillis, barnis, byris, Temporall duolling houssis, Tolbuthis, gaird and munition houssis, blok houssis, And of the kirk zairdis (quhilk oure forebearis consecratit to burie yair bodeis in houp of resurrection to eternall glore vith Christ Iesus) hes maid pastures for suyne, and hes sauld yame to sau lint, hemp, beir, and vther cornes to the prophanation of goddis glorie and of oure forbears banis. The secund is yat ve eit of the same altar or sacrifice, quhilk is put vpon the altar, the quhilk can be na vther thing bot the glorious bodie of Christ Iesus, ressuit Reallie and eittin in the sacrament of the altare as ve haue prouin.

Nather can ye freuole and vane subterfuge of the Calueinistis haue place exponing yis to be ye sacrifice of prayer or thankisgeuin: Becaus in the haill scripture yaj can not schau yis maner of spek ng, to eit, oraison or thākis geuin. Bot S. Paull in yis place speikis of yat sacrifice quhilk

men aucht to eit. And thridlie he declaris that onlie the Chriſtianis may eit of it: Becaus he excludis yame quha ſeruit to ye tabernacle, to vitt the ieuis, quha vnder ye lau celebrat the auld ſacrifice: Sa yat S. Paull puttis a manifeſt difference betuix the peculiar ſacrifice of the Chriſtians, and the ſacrifice of the ieuis. Be ye quhilk it is maiſt cleir, yat yair is not onlie breid and vyne in yis ſacrament, as nude figuris of Chriſtis bodie and blude, becaus the ieuis, quha can not be participant of the Chriſtiane altare, eit of the vnleuenit breid quhilk vas offerit, and vas a figure, of Chriſtis bodie and blude na les nor the Caluinian ſacrament. Thairfore it man be Chriſtis auin bodie and blude, quhilk onlie the Chriſtians may reſſaue, yat is offerit vpon the altare as maiſt viuelie the greik vord θυσιαστήριον declaris, quhilk ſignifeis the place quhair the halie ſacrifices ar offrit vp.

20 This hes bene diligentlie obſeruit in all agis as S. Dionyſe vitneſſis in ye Apoſt lis dayis ſaying, *yat ye kirk in his tyme kepit yis cuſtume yat conſecrat ſignes var put on the aultar, To vit the bodie and blude of Ieſus Chriſt.* In lyk maner S. Cyprian herſis ane ſynodall conuention, quhair it

S. Dionyſ. S. Paull. S. Cyprian te epiſt. 9. li. 2

vas determinat, That quha euer, ordanit in his teſtament ane preiſt to be a tutor, executour, or curatour, ſould be depryuit of all prayers of the kirk efter his death, and geuis ye reſſonis thairof ſaying. That yaj ſould not mak mention of him in the altar, quha vithdrauis ye preiſt and ſacrificature from the aultar, to impesh him vith vardlie offeris

S. Aug. cõtra fauſt. Manih.

21 In lyk maner S. Auguſtin anſuering to the fals calumneis of fauſtus the Manichean, quha accuſit ye Chriſtians of idolatrie (as dois ye Caluinolatre & knoxiſt miniſters in thir dayis ye Catholikis) ſupponing falſlie yat yaj maid ſacrifice to ye martyres, becaus yaj ſaũ, that the aultaris, quhairon the Chriſtians celebrat the ſacrifice of the Meſſe in yat tyme, vas erectit vpon the ſepultures of ye martyrs S. Auguſtin auſueris yat the ſacrifice done vpõ ſik altaris vas not done to the martyris, bot onlie to the eternall god, and celebrat ĩ memorie of the martyris, inſafar as yaj had ſik conſtancie to ſuffer martyrdome for the teſtemonie of Chriſt Ieſus. *It vas neuer hard (ſayis he) yat ony Chriſtian preiſt & ſacrificature ſaid vpon the altar, I offer vnto ye Petir or Paull bot ye oblation is offerit vnto ye eternall father, quha is the god of vs and ye martyris.*

22 This ſame he teſtefeis in the buik of *S. Auguſt.* the citie of god, ſchauīg, *That yis ſacrifice is ye bodie of Chriſt*: quhairof it is euident yat the Caluinolatres & knoxiſtis ar ma- ir pernicious, nor the deteſtable heretik fauſtus: for he impugnit not the ſacrifice, nather deſtroyit the aultaris quhairupon it vas offerit, bot onlie falſlie ſuppoſit yat it vas maid to the Martyris Bot the Caluinolatre & knoxiſt miniſters, be ane furions rage, hes the euangelicall ſacrifice in extreme horrour, preching yat it is abhominable idolatrie, And yaj careit auay vith ane mad furour, cauſis gredie and auaritious men be ane blind zele deſtroy altaris and kirkis dedicat and conſecrat to the eternall god, ſpulzeing be deteſtable ſacrelege the chalecis and ornamentis thairof quhilk vas ordanit to yis halie miſterie of Chriſtis bodie and blude quhom god hes reuardit (for the maiſt part) vit hī miſerable pouartie and ſudane deid, as is notorionſne knauin to all ſcotland. To yir the Catholikis may ſay as did optatus Mileuitanus to the deteſtabill donatiſtis, The forefather of ye Calueniſtis. Is yair ane gretar ſacrelege nor to abrek and deſtroy the altaris quhair vpon ſeat of Chriſt Ieſus bodie and blude vas? *Ze ſtis not this*

buik of the citie of god.

The end of thame quha cheipflie mellit vith the kirk geir.

Optatus Mileui.

Let the apoſtat preiſcat

haue redoublit ye cryme, breking ye chaleis quhilkis ar instrumentis institut to beir the bludeof Christ Iesus. O abhominable villanie. O detestable sacrelege. This is the haue compalint and exclamation of yis godlie and ancient father aganis the Donatistis comdamnit heretikis, quha intrudit yame selfis in ye kirk of god as dois the Caluenistis in yis age, saying yat all ye varld vas in blindnes quhil yai come to preche ye licht of ye euangell and sa distroyit all policie, Crying that ye treu seruice of god vas abhominable idolattie as the miserable Caluinistes dois this day to the perdition of mony thousand saulis.

ARGVMENT.

That vnbludie sacrifice of Christis bodie in the Messe vas prefignrat be the sacrifice of Melchisedech hie preist and king of Ierusalem 2. Melchisedech offerit sacrifice quhen he met Abraham returning from the battell as all the ancient doctoris exponis the 14. of Genesis and the 7. to the Heb. plane contrare to Caluins interpretation, quha preferis his awin execrable iugement to all the ancient fathers vniforme doctrin S. Augustins testimonie sould be sufficient to con-

with all the sacramentaris quha denyis the propiciatoure and gracius sacrifice of the Messe / this sactifice was forspakin be the prophet Malachie. The Caluinistis chistis concerning the same arestis 12. the primitiue Kirk expouns this prophecie of Christis vnbludie sacrifice in the Messe and thairby conuictit the incredulitie of the ieuis, and the heresie of the Valentinianes. The Caluinolatre ministers playis the part of ane impudent bard aganis the cathedrall sait of Rome 13. that ye Pape is not the antichrist, bot Caluin, and his discipillis ar the verie forerunars of that execrable beist as was forspokin be Daniel and S. Iohne of al thame quha vnder pretence of trew religion suld labor to tak away Christis perpetual and vnbludie sacrifice in the Messe, quhilk he offerris his kirk be lauful preistis to appeise his father wrath aganis vs, and to apply the merittis of his death and passion to vs, as he commandit to do in remembrance of his bludie sacrifice vpon the croce.

CHAP. 10.

TO ye effect yat yis yair furious rage may be notoriouslie knauin, let vs schortlie considder hou yis sacrifice vas

prefigurat be ye' sacrificis of ye auld testament. In ye halie auld testament ye reid of twa sortis of externall sacrifice, quhilk vas types and figures of ye sacrifice of the new testament: The ane vas bludie efter ye ordor of Aaron, quhilk Christ tuke auay be his bludie sacrifice offrit vpon ye croce, The vther vas vnbludie efter ye ordour of Melchisedech, The quhilk also vas accompleist be Christ in his latter supper offering vp his auin bodie, and inioning to his apostlis to do ye lyk in remembrance of him, and for yis caus our heid and lord Christ Iesus, vas ordanit be god ye father from all eternitie, to be our cheif and souerane preist efther the ordor of Melchisedech, as it is said be the prophett Dauid *Iurauit Dominus & non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.* i. The lord hes suorn and it sall not repēt him, Thou art ane preist for euer efter ye ordour of Melchisedech. For yis caus Christ man haue ane sacrifice lyk to yat quhilk Melchisedech offerit vp, vtherwyse Christ is not ane preist efter yis ordour. *Psal.* 109.

2 The queſtion is quhat vas Melchisedechis sacrifice, and quhē it vas offerit vp? In ye hale byble ye reid not that Melchi-

sedech

ſedech offerit vp ane ſacrifice bot quhen he occurit to Abraham efter his victorie as it is writtin in 14. chap. of Geneſis. *Et Melchiſedech Rex ſalem protulit panem & vinum, fuit autē ſacerdos Dei ſummi & Benedixit Abraham.* 1. And Melchiſedech the king of ſalem quhilk eſteruart vas callit Ieruſalem, offerit breid and vyne, for he vas ye preiſt of ye hie god, and he bliſſit Abraham. *Gene.14.*

3. The Calueniſtis can hane na vther refuge to eſchew yis prefiguration of Chriſtis vnbludie ſacrifice in the Meſſe vnder ye forme of breid and vyne accordīg to yis maner of Melchiſedec, bot to deny that he offerit vp ſacrifice quhen he mett Abraham: for gif yai grant yat he offerit vp breid and vyne in ſacrifice, yai could not ſay yat it prefigurat Chriſtis bludie ſacrifice. Becaus yair is na ſimilitude betuix ye ane and ye vther: Nather could it prefigurat ony vther bot yat of the Meſſe. Thairfore yai ryn ye maiſt ſure vay to eſtableis yair hereſie, denying yat Melchiſedech offerit vp breid and vyne in ſacrifice to god for acknauleging ye victorie geuin to Abraham, and ſa Caluine yair cheif heid and doctor ſayis, yat Melchiſedech onlie brocht furth breid and vyne

to refreſch Abrahanis armie, being tyrit eftir ye battell: To confirme yis (he ſayis) That yair is na mention maid of offering bot of bringing out of breid and wyne as ye vord *protulit* apperādlie importis. Ony man may eſelie knaw, yat the thing offerit in ſacrifice man be brocht furth or it be offerit, ſa yat ye ane impeſchis not ye vther. Gif yair war not ane vther argumēt to confute yis cauillation, The verie text it ſelf, and ordour thairof, micht be ſufficient to ſubuert yis pernicious doctor: for firſt it is not expreſſie ſaid in ye text yat Melchiſedech gaue breid and vyne to Abraham and his cumpany, Bot onlie yat he brocht out breid and vyne, and is ſubioūit, *becaus he vas ye preſt of ye maiſt hie God.* Bot ye office of all preiſt is to offer ſacrifice as vitneſſis S. Paull. Thairfore he being ane preiſt, brocht out breid and vyne to offer the ſame in ſacrifice, and ſua bliſſit Abraham.

Heb. 8. *Heb. 7.*

3. Mairouer it is not probabill yat Abraham and his camp had ony miſter of breid and vyne, Becaus he had ſpulzeit his ennemeis campe, and reſſauit aboundance of all thingis be the ſame ſpulze: Alſo Melchiſedech reſſauit ye tent part of ye ſpulze as vitneſſis S. Paull.

4 Bot becaus men ſould not lene vpon yair awin iugemēt ī ſa vechtie a mater, yat eucrie man may ſe, how craftelie Caluine intrudit his awin pernicious and neu inuentit expoſition, aganis all ye doctoris quha euer hes vrittin of yis mater in the kirk of god, I vill ſchortlie produce the teſtimoneis of ſum of ye cheifeſt, quha planelie teſtefeis yat Melchiſedech offerit vp breid and vyne, The quhilk vas ane figure of Chriſtis vnbludie ſacrifice, quhilk he offerit vp in his latter ſupper, To accompleis yat quhilk vas prefigurat be Melchiſedech. The halie father S. Cyprian vrittis to Cœcilius ſaying expreſlie That ye oblation of Melchiſedech conſiſtit in breid and vyne, quhilk vas ane figure of Chriſtis oblatiō in his latter ſuper ſaying, *In ſacerdote Melchiſedech ſacrificij Dominici ſacramentum prefiguratum videmus, ſecundum quod diuina ſcriptura teſtatur. Et Melchiſedech Rex ſalē protulit panē & vinū fuit autē ſacerdos Dei ſummi, & benedixit Abraham. Quod autem Melchiſedech typum Chriſti portarit, declarat in Pſalmis ſpiritus ſanctus ex perſona patris ad filium dicens: Ante luciferum genui te, Tu es ſacerdos in eternum ſecundum ordinem Melchiſedech.* i. Ye ſe ye ſacrament of our lordis ſa-

S. Ciprian epiſt. 63.

Gene. 14. Heb. 7.

Pſal. 109.

crifice prefigurat in ye preist Melchisedech, as ye halie vritt teſtefeis: and Melchisedech king of Salem brocht out (or offerit) breid and vyne, for ye he was the preist of ye maist hie god, and he blisſit Abraham: The halie ſpreit declaris in the pſalmis, yat Melchisedech bure ye figure and type of Chriſt ſaying in ye fatheris preſent to ye ſone, I begat ye before the beginning of ye varld. Thou is a preist for euer efter ye ordour of Melchisedech. Thairefter he comparis yame baith to hie preistis, and quhat ya baith offerit to god, ſaying of Chriſt. *Qui ſacrificium deo patri obtulit hoc idem quod Melchiſedech obtulerat id eſt panem & vinum, ſuum ſecundum corpus & ſanguinem.* Quha offerit ane ſacrifice to god ye father, and offerit ye ſame quhilk Melchisedech offerit, to vit, breid and vyne, That is to ſay his bodie and blude quhilk ar cõtenit vnder the forme of breid and vin.

S. Hierome in 26. Matthei. 5 Conforme to yis S. Ieroſme vritis vpõ ye 26. f Matthew ſaying yat our lord efter he had celebrat ye Typicall paſchal lambe, and eit of ye fleſch yairof, he tuke breid quhilk cõfortis ſye hart of man, and paſſit to ye celebration *of ye trew paſchall lambe*, yat cuin as Melchisedech ye preiſt

of ye ſouerane god had done offering breid and vyne prefiguring it: ſa he repreſentit, That is to ſay, he accompleiſt and gaue preſentlie ye veritie of his bodie and and blude. Off yis may be obſeruit yat S. Ieroſme comparis ye preiſtheid of Chriſt Ieſus and Melchiſedech, That is yat Melchiſedech offrit vp breid and vyne quhilk prefigurat Chriſtis ſacrifice, not vpon the croce, bot in his latter ſuppar. Theophilactus followis ye ſame interpretation vpon S. Matthew, ſaying yat our lord did ye office of ane preiſt in his latter ſuppar efter ye ordour of Melchiſedech: To ye ſame aggreis Oecumenius, quha ſayis yat ye accompleiſment of ye prophecie cõcerning ye eternall preiſtheid of Chriſt Ieſus vas quhen he offrit vp his bodie and blude to his father ī ye latter ſuppar, *and is daylie perfytit quhen he offeris vp the ſame ſacrifice be the preiſtis*, and for yis caus he remanis preiſt for euer hauing ane daylie ſacrifice as ye vill ſay hereſter in ye prophecie of Malachie. Epiphanius callis Melchiſedechis breid and vyne examples of yaj Miſtereis quhairof Chriſt ſpekis ī ye text of S. Iolme ſaying *I am the leuing breid.* Damaſcenus maiſt planelie vitneſſis ye ſame ſaying, That Melchiſedech quha vas the

Theophilactus.

Oecumenius.

Epiphanius heref. 55. Melchiſ.

S. Iohn. 6.

Damaſcenus cap. 14 lib. 4. de ort hod fide.

preist of the maist hie god, prefigurat Christis misticall table be yat quhilk he offerit and gaue to Abraham, and exponis yis misticall table of Christ to be ye vnbludie sacrifice of his bodie and blude.

Malach. 1. *Hæc est* (sayis he) *pura hostia & incruenta quæ ab ortu vsque ad occasum ipsi offerri per prophetam Dominus loquitur Corpus videlicet & sanguis Christi.* That is, This ye clene and vnbludie sacrifice, quhilk the lord bad be the prophet offer, from the eist to the vest, to vitt the bodie and blude of Iesus Christ.

6 Amang all vtheris ye oblie testemonie of S. Augustin (quhom ye Caluinistis ather impudentlie, or ignorantlie persuadis to ye common peple, to mak for yame) may be sufficient to conuict all ye sacramentaris in the varld and blasphemaris of Christis vnbludie sacrifice in ye Messe, for he first testefeis yat ye thre bukis quhilk ar attributet to Salamon ar canonik and ressauit be ye kirk, and yat in sindrie places yair is testemoneis of his bludie sacrifice vpon ye croce, and of his vnbludie sacrifice quhilk he offeris vp be the ordinar preist and geuis ye same in ye sacrament for our spirituall fude. This S. Augustin testefeis exponing yat place in

the 9 of Ecclesiastes. *It is not gude bot he sall eit and drink.* He referris yis eting and drinking to the participation of Christis table, quhilk he, as mediatur and preist of the new testament, offeris vp as he sayis on yis maner: *Quam ipse sacerdos & noui testamenti mediator exhibuit secundum ordinem Melchisedech de corpore & sanguine suo: Id enim sacrificium successit illis omnibus sacrificiis veteris testamenti quæ immolabatur in vmbra futuri, propter quod etiam vocem illam in Psalmo 39. eiusdem mediatoris per prophetam loquentis agnoscimus. Sacrificium & oblationem noluisti, corpus autem perfeciſti mihi, Quia pro illis omnibus sacrificiis & oblationibus, Corpus eius offertur & participantibus ministratur.* i. The quhilk he being preist and mediator of ye new testament offerit and gaue of his awin bodie and blude efter the ordor of Melchisedech, for yat sacrifice succedit to all ye sacrificis of the auld testament, quhilk vas offrit in the schaddow of yat to cum, for the quhilk also, ve acknaulege the voce of the same mediator speking be the prophett in the 39. psalme, Thou vald not haue ane sacrifice or oblatiõ, bot preparit ane bodie for me, Becaus for all yaj sacrificis and oblations, his bodie is offe-

S. Aug. ca. 20. lib. 17. de ciuitate Dei.

Psal. 39.

rit and ministrat to yame quha ar partakaris and ressaueris thairof this far S. Augustin. Gif the father of darknes beuicht not the hartis of men be the impostouris fraud and dissait of yis apostate Caluinistis & knoxistis i yir latter dayis sa mony thousand simple saulis vald not bene careit auay in a furious and blind rage to haue imbracit yir priapistis and bourgaris forgit and neu inuentit exposition vithin yir threscore zeris, refusing to ressaue ye healthsum doctrine concerning yis sacrifice, of all the ancient and godlie doctoris, quha techit in Christis kirk sen his Ascensioun. This is the subtile craft of sathan quha steris vp yir forerunnaris of ye cheif antichrist, Transfigurating yame in the Angellis of licht, yat yai may throu pretence of the veritie tak auay that continuall sacrifice quhilk Christ left in his kirk, and salbe celebrat vnto his returning in despyt of the antichrist and all yir his antichristiane members.

7 This same vnbludie sacrifice of Iesus Christ in the Messe vas not onlie prefigurat be Melchisedechis sacrifice, bot also propheceit be Malachie, quhair he sayis, yat god reiectis the Iudaicall sacrifice of the auld law becaus he hes ane pure and *Malach. 1.*

clene sacrifice amang the gentilis in yit vordis. *Non est mihi voluntas in vobis dicit Dominus exercituum, & munus non suscipiã. De manu vestra ab ortu solis usque ad occasum magnum est nomen meum in gentibus: in omni loco sacrificatur nomini meo oblatio munda, quia magnum est nomen meum in gentibus dicit Dominus exercituum.* i haue not pleasure in zou sayis the lord of hostes, and I will not resaue giftis nor sacrifice of zour handis; Becaus from the sone rysing to the gonig to, my name is gret amang the gentilis, and yair is sacrifeit and offerit to my name ane pure and clene oblation in all places, for my name is gret amang the gentilis sayis the lord of hostes. Be yir vordis it is manifest yat ye sacrifice of the ieuis sould be tane away, and yat the gentilis sould haue another mair acceptable to god in place of thairs. Nather cã yis prophecie be exponit as thocht ye sacrifice of the ieuis sould be transferrit in ye gentilis, Becaus ye gentilis neuer offerit to ye leuing god before Christis cumming, bot onlie to yair idollis: Thairfore it man be another sacrifice nor ony of ye auld lau. Sum of ye Caluinistis to defend yair heresie agãnis ye sacrifice of ye Messe, exponis ye same to be Christis

bludie ſacrifice quhilk he offerit, vpon ye croce: ſet be yat all ye ancient doctouris of the primitiue kirk exponis yis oblatiõ of Chriſtis vnbludie ſacrifice in ye Meſſe, cõtrar yair interpretation, The text it ſelfis is ſufficient to confute yair opinion: Becaus ye ſacrifice quhairof ye prophet ſpekis ſalbe offerit vp *In omni loco.* i. *in all places*, Heb. 9.10. Bot Chriſtis bludie ſacrifice vas not offerit vp in all placis, bot onlie in the hill of caluaria at Ieruſalem, and yat onlie at ane Daniel 12. tyme, as teſtifeis S. Paull. Bot yis oblation is callit be ye prophet *Luge ſacrificium, ane continuall ſacrifice*, quhilk at all tymes ſalbe offerit vp. Thairfore yis oblatiõ can not be Chriſtis bludie ſacrifice offerit vpõ ye croce.

8 Vtheris of ye Caluiniſtis perſauing yis abſurditie aganis yair opinion, hes refuge to another interpretation, exponing yis place of the ſacrifice of oraiſon or prayer: the quhilk is als friuole and manifeſt fals as ye formar, Becaus the ſacrifice of prayer is a ſpirituall ſacrifice of ye hart quhilk can not be addictit to ane place, as Chriſt him ſelf vitneſſis ſpeking to the ſa- S. Iohn. 4. maritan: *The tyme ſall cum yat nather in yis hill nor zit in Ieruſalem ye ſall vorship ye father, bot ye treu vorſchipperis ſall adore*

him in spreit and veritie, seing ye prophett astrictis yis oblation to tyme and place, it moſt nedis be corporall and not onlie in the spreit.

9 Mairouer yis sacrifice ſould ſucceid to ye ſacrifice of ye auld lau, Bot ye ſacrifice of prayers ſuccedis not to the ſacrifice of ye auld lau, Becaus prayers and oraiſons vas offerit vp als ardentlie to god be the patriarchis and prophettis of ye anld lau, as be yame quha ar vnder ye euangell.

10 It is maiſt manifeſt yat ye ſacramentis and ſacrificis of ye auld lau var ſchaddouis and figuris of ſacramētis and ſacrificis of ye euangell and neu teſtament, hauing ſum ſimilitude and proportion, inſafar as yaj prefigurat ye ſame: Bot yair is na analogie nor ſimilitude betuix ony ſacrifice of ye auld teſtament, quhilk vas corporall, and ye ſacrifice of prayer quhilk is ſpirituall, zea yaj var externall and it internall: Thairfore it is ane forgit mokerie of ye antichriſtian Caluiniſtis to ſay that Malachie ſpekis of ye ſacrifice of prayer, as thocht it ſould ſucceid to ye ſacrifice of ye auld lau becaus it is not neu, bot common at all tymes.

11 Alſua ye Caluinian miniſters in all yair prechingis obſtinatlie affirmis yat all

oure werkis and prayers ar vnclene and displesant in goddis sicht. Bot yis oblatiō quhairof ye prophet spekis is clene and acceptable to god, as signifeis ye hebreu vord *Minchah teborah* that is, ane gift or sacrifice maid of clene floure and vnleanit breid as is onlie the impollutit and immaculat lambe of god, quha is vithout all sourner of leuane and spott of syn, That ye pure and clene sacrifice of his bodie and blude purgis and mackis vs clene of all our synnis and offencis. This is ye pure and immaculat sacrifice, quhairof the prophet spekis as ye haill ancient doctoris, quhais authorite and consentment sould be sufficient to cōfute ye erronious and blasphemous opinion of Caluine, quha callis yat sacrifice of ye Messe in doubt, quhilk hes bene celebrat yir fyftene hundreth zeris and ma throu all christiandome, zea the ancient and primitiue kirk neuer acknaulegit another clene oblation, bot yis sacrifice of Christis bodie and blude, offerit be ye handis of ye preist i ye blissit Messe

Iustinus martyr ca. 321. lib. 4. dialog. cum tryphone.

Heirby sindrie of ye doctoris hes confutit ye incredulitie of ye ieuis and vyer hereseis in yair tyme. Ye reid hou the halie father Iustinus Martyr disputed aganis ane iou, quha vald not imbrace ye Christian

Religiõ, bot ſacrifeit to god efter ye auld lau, quhom yis halie father lauborit to cõuert ſchauing yat the ſacrificis of ye auld teſtament, war accompleiſt, and vtheris of gretar efficacie and verteu put i yair ſteid. Amang vther cheif argumentis, quhairby he lauboris to proue ye ceſſatiõ of the ancient ſacrifice, he Citis ye forſaid prophecie of Malachie, exponing yat clene oblation to be the bodie and blude of Ieſus Chriſt, The quhilk vas offerit vp vnder ye forme of breid and vyne in all places, quhilk can not be bot in the Meſſe.

12 In lykmaner the godlie and learnit father Ireneus vſit ye ſame interpretation of yis prophecie to confute ye deteſtable hereſie of the Valentiniãs, quha calumniat the auld teſtamẽt ſaying: it vas cõtrare to ye neu, and vituperatis the ſame, becaus it cõmãdit to offer ſacrifice to god as thocht he had ado vith ſik thingis, and had miſter of ye ſeruice of men. To yis Irenæus anſuerit that yai micht haue ſaid als mekil of ye neu teſtamẽt, becaus oure lord & cheif preiſt Chriſt Ieſus ordanit in his latter ſuppar ane neu ſacrifice of his bodie and blude to be offerit vp to god the father, not yat he had miſter yairof, bot to appeſe him for oure ſynnis, Sua ſayis he

Ireneus ca. 3. lib. 4.

efter ye consecratiō of ye breid in his bodie and ye vyne in his blude, *noui testamēti nouam docuit oblationem, quam ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo, de qua in duodecim prophetis Malachias sic presignificauit, non est mihi voluntas in vobis manifestissime significans per hac, prior quidem populus cassabit offerre Deo, omni autem loco sacrificium offertur ei & hoc purum.* i. He techit ane neu oblation of the neu testament quhilk the kirk tessauing from the Apostlis offerit to god throu all the varld, off the quhilk Malachie amāg the tuelf prophettis forespak in yis maner. I haue not pleasure in zou schauing maist planelie be this Becaus the formar pepie to vitt the ieuis sall ceiss to offer to god, and in all place yair is ane sacrifice offerit to him and yat clene.

S. *Aug. lib.* 18. *cap.* 35. *de ciuit. Dei.*

13 S. Augustin maist planelie testifeis yat Christis preistheid efter the ordor of Melchisedech, and the sacrifice of his bodie and blude vas foresspokin be the same place of the prophet Malachie saying: *Malachias prophetans ecclesiam quam per Christum Iam cernimus propagatam Iudeis apertissime dicit persona Dei, nō est mihi voluntas in vobis ab ortu solis, hoc sacrificium per sacerdotium Christi secundum ordinem*

Melchisedech cum in omni loco a solis ortu usque ad occasum mundo ei Eucharistia offerri. i. Malachie propheceing and foretschauing the kirk quhilk we se now pitpagat and enlargit be Christ, he spekis manifestlie to the ieuis, I taxe na plesure in zow, ye se yis sacrifice offerit to god in all placis from the rysing of the sone to the going to off the same, be the preisthcid of Christ according to the ordour of Melchisedech. 14 S. Chrysostome citis yis same place of Malachie referring it to the mysticall table, quhilk he callis ane *vnbludie, angeliall, and maist venerable sacrifice*, and efter he haue enumerat sindrie kynd of sacrifeis vsit amāg the Christiās, he preferris yis oblation of Christis bodie and blude to yame all, as maist clene and acceptable to god the father. I superceid to bring ye rest of the haill ancient doctoris, quha consentis vniuersallie, yat yis place of Malachie is to be vnderstand of Christis vnbludie sacrifice, quhilk succedis to the sacrifice of the auld lau, and vas offerit vp in al places from the eist to the vest. Sa I leue it to be ingeit bot ony mā, gif the Catholikis haue not ane better grund, hauing the haill ancient doctoris for yair interpretouris, nor the Caluiniſtis quha le

S. Chrys. homil. in Psal. 95.

vis onlie vpon the exposition of Caluine and his disciples: It is abe gret madnes yat yaeis liche spreitismen in yis dayis, to attribone mair to a particular man, quha hes nane for his exposition bot him self and his disciples, nor to all yame quha hes bene i the kirk of god sen Christ and apostlis dayis. 1.Cor.11. *Oportet hæreses esse vt qui probati sunt manifesti fiant in vobis.* It is necessar that heresis be, that the chosin men be knawin among vow the vickit lyff the gret ignorance, and negligens of the Kirk men deserue this to haue punition yairfor. It is necessar or rather mēnis synnis merites yat the cheif antichrist haue his forerunnaris to prepare the way to tak away vis continuall & vnbludie sacrifice of Christis bodie and blude in ye Messe, for the vnthankfulnes of men and yair synfull lyff deservis yat god abstract his grace from thame and permit yame gif credit to the spreit of leyis, Be this mene the Caluinolacre & knoxistis ministeris gois aboue the conscience of certane mē, by quhom sathan enlargis gis kingdome, and placis abhomination for trew religion: 2. *testifeis Daniel.* Intruding yame selvis vithout ony lauchfull vocatiō, and furiouslie in all yair seditious prechingis, blastis out

Daniel 12.

out yat yis bliſſit ſacrifice of the Meſſe is abominable idolatrie, quhilk hes bene ſen Chriſtis firſt inſtitutiõ celebrat in ye kirk of god yir fyftene hundreth zeris and may. Thir ar the forerunnaris of ye cheif antichriſt, prepating his vay as diligẽt fur ſlours, marking ye durris quhair yair maſter ſould be reſſauit to ye perditiõ of mony thouſand ſaulis. Quha be yair cullorit argumẽtis and diſſaitfull voce of ye vylie ſerpẽt, craftelie lauboris yat yair hypocraſie and vennemous doctrine be not perſauit, nor yat yaj ar the affectionat forerũnaris of ye cheif antichriſt, playing ye pairt of ane harlott, quha falling in cõtrouerſie vith ane honeſt matrone, for ſeir ſchto ſould be callit ane vylde hute, is ſa impudent to blaſt out and preuene the infamie calling the honeſt matrone the firſt harlott. Sua the Caluinian miniſters to preuene the ignominious name quhairby yaj ar iuſtlie callit the forerũnaris of ye cheif antichriſt. Thay blaſt out lyk ſchameles bairdis, yat the Pape is ye cheif antichriſt. This is yair impudent blaſphemie agains the ſeat of Rome. I vald demand vith S. Auguſtin at ony of yame. *Quid tibi fecit tra litteras, Cathedra Eccleſie Romane in qua Petrus petiliani, ſedit & in qua anaſtaſius hodie ſedet.* i.

Quhat hes the Cathedrall ſeat of Rome done to the quhairin S. Petir ſatt, and in the quhilk yis day anaſtaſius ſittis? and in yis oure age yair ſucceſſour Gregorius the threttein? Indeid it is not vithout caus yat yit men lauboris to bring the ſeatt of Rome in diſdane and contempt, becaus na vther ſeatt hes in all eagis reſiſtit to all he rerikis and condamnit yame be generall conuſellis euer ſen Chriſt, Sa yat the ſtāding yairof hes bene, preſentlie is, and ſalbe the ruyne of all hereticall and neu ſtartput ſynagogues.

15 Bot to the effect men may knau yat the Pape is not the antichriſt and yat Caluine and his miniſters ar the verie forerunnaris of yat terrible beiſt, let euerie man conſidder yat quhilk the prophett Daniel ſpekis of the antichriſt, and S. Iohne in his reuelation. Thir tua diuine prophettis of god, proponis tua cheif markis to knau the antichriſt at his cumming, The ane is tane from the effect quhilk yat ſone of perdition ſall laubour to performe at his cumming: The vther is tane from the ſchortnes of his impyre and miſerable gouernement.

Tua ſignis of ye cheif antichriſt.

Daniel ca. 7.9.12.

16 The vark quhilk he ſall laubour to performe at his cumming, is to tak away

inge *sacrificium*. Continuall sacrifice as is vtitin in the 7.9. and 12. chap. of Daniel. Seing ve haue prouin be the prophecie of Malachie treulie exponit be the ancient doctoris, yat yis continuall sacrifice is the vnbludie sacrifice of Christis bodie, quhilk sould be offerit vp in all places, I leue the iugement to all men, quha vald yat ye meritis of Christis death and passion var applyit to yame be the same, quhither the pape sould be callit the antichrist quha mentenis yis continuall sacrifice aganis the rage of all heretikis: or rather the Caluinian ministers suld be callit the verie forerunnaris of the cheif antichrist, seing yaj laubour extremlie, sa far as I yis in yame, to abolish the same. Crying vith ane blasphemous voce, yat yat is abhominable idolatrie.

17 The tyme quhen the sone of perdition or antichtist sall rigne, and hou lang he sall persew the Catholik kirk, is maist diligentlie obseruit in the scripture to be onlie thre zeris and ane half. Becaus S. Iohne sayis yat *efter ane thousand zeris it behuvit ye deuill to be louse a litill tyme.* *Apoc. 20.* Daniel declaris yis litill tyme to be *Tempus, tempora, & dimidium temporis*, Ane tyme, tymes and half a tyme, The quhilk *Daniel. 7.*

S. Aug. ca. 23. lib. 20. de ciuit. Dei.

S. Augustin expouns to be thre zeir and ane half saying. *Tempus quppe, tempora, & dimidium temporis annum vnum esse, duos & dimidium.* i. Becaus tyme, tymes, and ane half tyme, is ane zeir, tua zeris, and ane half zeir.

Apoc. 11.

19 This is mair speciallie. Declarit be monethis in S. Iohnis reuelation quhair it is sayd. *Et calcabunt ciuitatem sanctam mensibus quadraginta duobus.* i. And yai

Apoc. 13,

sall tred vnder fute the halie citie (To wit the Catholik kirk) fourtie tua monethis. And in the 13. chap. yair is genin to the beist ye cheif antichrist a mouth to speik gret thingis and blasphemeis, pouar to

Daniel 12.

virk fourtie tua monethis. The same is mair cleirlie specefeit be dayis in Daniel saying. *Et a tempore cum ablatum fuerit iuge sacrificium, & posita fuerit abominatio in desolationem, dies mille ducenti & nonaginta, Beatus qui expectat & peruenit ad dies mille trecentos, tringinta quinque.* i. Efter yat the continuall sacrifice salbe tane away, and abhomination (the cheif antichrist) salbe placit in desolatiõ, ane thousand tua hundreth and foure score & ten dayis, he is happie quha abydis & cũmis to a thousand, thre hundreth threttie fyue dayis. The quhilk number of dayis as vaitus

S. Chryſoſtome makis thre zeir and ane half, or excedis not far the ſame. Heirof men may perſaue the impudent leyis of the Calumiſtis aganis the Pape ſaying yat he is ye cheif antichriſt. The abominable antichriſt ſould ring onlie thre zeir and ane half, and exerceis his tyrannie aganis ye halie and Catholik Kirk ſa cruellie yat ſcho ſall tak the vingis of ane eagle, as writtis S. Iohne, and flee to the vildernes quhair ſcho ſalbe nurriſchit yat ſpace. Bot the continuall gouernement of the Papis, the ane ſucceding to the vther, hes not onlie bene thre zeris, bot fyftene hundreth and fureſcore vnto yis day. Thairfore the Pape can not be the cheif antichriſt, Bot the Caluinian miniſters ar his forerunnaris ſeing thay laubour to abolish yis continuall ſacrifice of Chriſtis precious bodie, quhilk is offerit vp be the kirk to god the father, in remembrance of yat bludie ſacrifice offerit vpon the croce for remiſſion of all yair ſynnes quha ar nurriſchit in his kirk, and to quhom ar applyit the fructe and meritis of his death and paſſion be yis acceptable ſacrifice of his glorious bodie in the halie and bliſſit Meſſe. Be yis all men may conſidder hou Caluine the cheif member of the anti-

S. Chryſ. homil 49. ſuper Math

Apoc. 12.

christ hes fraudfulie deludit mony simple saulis, bringing yame in danger of eternall condemnation throu contempt of yis propiciatore and gracious sacrifice of Christis precious bodie in the Messe, peruerting the heall scripturis at his awin phantasie as cheiflie he dois the last wordis of Christ, Quhen he tãderit his spreit vpon the croce saying. *Consummatum est. It is consummit, perfytit, or endit.* Off the quhilk he fasslie collectis yat Christ had put ane end to all sacrifice. Gif yis war treu vithout ony exceptiõ, yair sould not be presentlie in ye Caluinian kirk ony sacrifice of prayer, nather sacrament, nather zit micht the euangelicall lau remane (quhilk yaj haue peruertit) Becaus Christ Iesus be his death and passiõ, accompleist not onlie sacrificis bot alsõ the lau and sacramentis, sa be Caluins interpretation, The Christians sould leue vithout all sacrifice, sacrament, and lau, sa this Caluinisme tendis to ane plane atheisme: Christ be his last wordis signifeis not yat all sacrifice vas endit, bot onlie yat the misterie of Redemption, being perfyt be his death and passion, he pat ane end to the ancient lau, sacramentis, and sacrificis of the same. And yat yair succedit ano-

ther neu and euangelicall lau, neu ſacramentis and ſacrificis, perfyter nor yai of the Moſaicall or naturall lau. This is conforme to yat quhilk S. Paul ſpeikis. *Tranſlato enim ſacerdotio neceſſe eſt etiam vt legis tranſlatio fiat.* i. For the preiſtheid being tranſlatid and chaingit. It behuuit yat the tranſlation and changement of the lau ſould be alſo. Thir vordis of S. Paull ar ſufficient to condampne Caluine and his miniſters, for he ſayis not yat the preiſtheid ſould be aboleiſt as yai ſay and fraudfullie teachis: bot onlie chāigeit and transferrit in ane vther mair perfytt. And ſayis expreſſlie yat the auld is endit to eſtableis ane vther neu mair excellent, quhilk is conforme to this prophecie of Malachie. Quha foreſpak yat the neu oblation quhilk ſould ſucceid to the iudaicall ſacrificis, ſould be clene and perfytt and acceptable to god the father, to apply the meritis of Chriſtis death and paſſion to vs and yairby obtene remiſſion of oure ſynnis vith the euerleſting croun of glore in heauin vith the glorious angellis, the quhilk god of his infinit gudnes for the meritis of oure lord Ieſus Chriſt grant to turke, ieu, pagane, Lutherian, Zuinglian, Caluiniſt, Anabaptiſt. Huſſite puritane, *Heb. 7. & 10.*

Arrian, and all vyer heretik and schismatik of quhatsumeuir faction, yat we may all be conionit in the treu and faithfull kirk to all oure saluation and participatiou, of Christ Iesus immortaliue.

TO THE RICHT NOBLE, VERTEOVS, AND MICHtie Prince Iames the Saxt King of Scotland.



IRE zour Maiesteis princelie and excellent nature discendit of ye heroicall race of yaj kingis quha euer vith mercie hard ye iust cõplaintis of yair naturall subiectis, causis me tak ye hardines to present my maist humbill requeist to zour hienes houping lyk fauour in my maist iust peticion. It is not vardlie commodite nor honoris quhilk I desyre, nayer the iust punition of sik factious men quha not onlie in publik schulis and opin pulpettis declamit maist impudentlie aganis yair souerane the quenis maiestie zour. g. louing mother quhil at the last yaj brocht hir hienes in contempt of certane rebellious subiectis to hir vnnaturall banishment, & gret regrait of all treu scottismen: bot also vrait in yair vulgare tung blasphemous and traiterous

treateſis aganis hir M. cauſing ſum of the ſame be tranſlatit in frenſche quhilk to baith zour M. opprobreis and dishonoris c me in all mēnis hādis as yair leying monumentis yis day (allace) beiris ouer gret record. Bot I craue the ſpirituall cōbat quhilk I offerit the laſt zeir to the miniſters in zour hienes realme being requyrit yairto be ſik Catholikis quha daylie liftis vp yair handis and hairtis to the eternall god for zour hienes proſperous ſucces in all gudlie actions. Our offer to yame vas ſua iuſt and reſſonabill in the ſelf yat ve belevit yaj ſould haif ſend ane anſuer yairto vithin feu monethis obtening zour hienes gudeuill & conſent of the nobilitie yairto, becaus it concernit ye eternall ſaluation of the inhabitantis of all zour hienes realme. Thair be threttene hundreth zeris and ma bypaſt ſen it pleſit the gudnes of god yat the kingdome of ſcotland imbracit the chriſtian faith, and reiectit all gētiliſme, & vas preſeruit from all hereſeis be contenuall ſucceſſion of lauchfull paſtoris quhill the zeir of oure ſaluioris incarnation 1560. At ye quhilk tyme god be his iuſt iugement, for the faultis of the peple, and the negligence of the maiſt pairt of the kirkmen in doing

yair vocation, ſik men enterit (as euer hereſie is the iuſt punition of ſyn) in the ſcheipfauld of Chriſt, of quhom our ſaluiour foreſpak ſould cum in the latter dayis as volfis in lambſkynnis, contemnaris of ſupreme magiſtratis, luaris of yame ſelfis, proud, contentious, auaricious reſpectand perſonis for vardlie proffer, hauing ane outuard ſchau of godlenes, bot denying ye verteu yairof be yair varkis. Thir men hes bene cheif authors not onlie of deſtruction of kirkis dedicat to goddis honor be zour hienes forbearis, and of ceuill policie bot alſo the caus of perdition of mony thouſand ſaulis diſſauit be yair fraudfull doctrine. That yis may be knauin to zour M. & yat all the inhabitantis of ſcotland quha ar abuſit be yair erronious doctrine may planelie vnderſtand in quhat dangerous eſtait yai ar in, being out of the treu and Catholik kirk quhairin zour. g. & haill forbearis and all yair ſubiectis var baptefit, ve maiſt humblie beſeik zour M. and nobilitie to grãt vs licence and fauour yat ve returning to our natiue cũtrie may haue frie acces to zour hienes and honorable counſall, and yair ye ſaidis miniſters and ve being aſſẽblit may haue publik diſputation concet-

ning ye cheif articlis ād heidis of all Christiā mānis saluatiō and yat ye bible be laid doun for iuge exponit to stop yair phantasies or ouris bot by consent of yaj ancient doctoris hauand succession to Christ and his Apostles hauing cōtenuall succession the ane to the vther the space of sax hundreth zeris immediatlie efter oure saluatoris Ascensiō. In the quhilk tyme Caluene him self confessis yat the word of god was treulie & sincerelie prechit and techit, sa yat yir Caluinolatrē ministers can not iustlie refuse sik doctoris interpretation quhen controuersie in expositiō of ony scripture sall aryse in dout betuix vs. This being done and admittit be bayth the parteis ve offer to zour M. and nobilitie that vnder the pane of death ve sall proue all yaj cheif heidis of religion quhairin yaj differ from yat doctrine quhilk is techit in the Catholik, apostolik, and Romane kirk hes bene condemnit as detestable heresie be the consent of yaj same ancient doctoris and publik consellis, desyring the ministers to be subiect to the lyk pane being conuict, or rather (ve euer preferring the conseruation of all men to yair destruction) That yaj mak opin recantation at sik Kirkis

quhair yaj hane drauin mony thousand saulis to perdition be yair erronious doctrine. This ye maist earnistlie craue of zour M. and nobilitie in his name in quhais obedience all magistratis sould sa administrat yair vardlie impyris yat yaj mereit to be crounit in ane mair excellent kingdome efter yis lyff vith Christ Iesus and his angellis. I dout not bot the eternall god quha placit zour hienes forefathers in yat Royall seat of scotland, and hes ideuit zour self vith all rare & excellent verteuis vill grant zour.g. and nobilitie sik ane ardent desyre of zour auin salvation that the fals flatterie of yir neu startup gospellaris sall not retene zour hienes from the treu kirk knauing the same be yis cõferẽce: Bot as zour. G. iustlie succedis to zour predecessoris vardlie impyris and temporall honoris sa ze sall succeid to yat treu religion quhilk yaj imbracit and mentenit to yis miserabie eage. The cheif glore of scotland before yis miserable eage vas yat ve had Christian kingis tua hundreth zeris before the maist potent kingdomes of France, spayne, & vtheris quha var sa feruent in the treu vorshipping of god and mentenence of the Catholik fayth that as the kingis

of Frãce mereit to be callit (as zit yis day) maiſt Chriſtian and yai of ſpayne maiſt Catholik, ſa the kingis of ſcotland renonmit be the godly pape honorius ane thouſand zeris ſyne, Protectoris of ye Catholik fayth, and retenit yis title: of glorie in all zour predeceſſoris vnto zour auin dayis, Quhen zour. g. ſall deiplie conſider yis, I am aſſurit ze ſall not ſuffer yis princelie and godlie title perish in zour hienes perſone. I houp in the eternall yat yai of the Nobilitie veying the eſtait of yair forbearis and yair auin ſaluation, and deiplie conſidering the miſerable calamitei quhairby yai haue bene afflictit ſen yis ſeditious doctrine hes rung amang yame yai ſall aſſiſt vith zour. g. in proper perſone and ſall perfytlie knaw hou yir antichriſtian miniſters in place of the trew euangell teichis the dreamis and new inuentit expoſitions of the ſcripturis be Luther, Caluene, & vyer ſciſmatiques, quha ar not onlie contrarious to yat doctrine quhilk vas techit in the primitive kirk, bot alſo repugnant amang yame ſelfis ſa yat the laitteſt lauboris to diſtroy the eldeſt as the zung paddokkis the auld, and the venemous viperis yair motheris, and alſo yat yai teiche yai execrable hereſeis

of Symon Magus of ye Nicolaitis, gnoſtikis, Valentinianis, Marcioniſtis, Montaniſtis, Nouatians, Sabellians, Manicheans, Arrians, Macedonians, Donatiſtis, Iouinians, Vigilantians, Neſtorians, & vyeris diuers deteſtable heretikis condemnit in publik counſellis of the primitiue kirk, and yat zour M. & nobilitie may knau our earniſt affection to delyuer ſcotland out of the ſeruile thraldome and bondage of yat antichriſtian Caluiniſme, to the frie Chriſtian libertie of all oure forefathers and Catholik kirk I in the name of zour Catholikis ſubiectis reiteratis and dedicatis yir concluſions to zour hienes as ane publik teſtemonie of our lauboris and lyuis offerit for the ſaluation of the haill Realme. Takand the eternall god to vitnes of oure intention and actions heirin that quhen ve ſall all compeir before the tribunall ſeat and feirfull iugement of Chriſt Ieſus in the latter day To rander compt of all oure procedingis in yis varld nane may haue pretence of ignorance nor ve accuſit of negligence touart oure native and louing cuntrie ſeing ve offer our bundin deutie to the ſame reddie to ſchau the treu vay to ſaluation opponing our ſelfis to yat

damnable Caluinian hereſie quhilk to the perdition of mony thouſand ſaulis is prechit be the members of ſathan forrunnaris of the cheif antichriſt in place of the bricht licht of the euangell. Praying zour M. to reſſaue yis oute humble ſupplication with lyk tenderneſs as ze zour naturall ſubiectis with all humiliand and gude affection preſentis the ſame. Writtin at Paris in the Royall college of Nauarre the 20. of Aprile 1581.

Zour Maieſtis maſt humbill

Subiect & daylie orator

L. HAMILTON.

and Catholik cõclusiones, with thair probationes, quhilk Iohne Hamilton reçet in ye Royall college of Nauarre, in name of ye Catholik is proponis to ye ministeris in ye deformit Kirk in Scotlãd. To be disputit before the Kingis Maiestie ãd his honorable coũsall.

The first conclusion.

Thair is onlie ane halie and Catholik Kirk dispersit on the face of ye hail earth, out of ye quhilk yair can na man be sauit.

Probation.

This conclusion is prouin be S. Paull sayig, Christ hes luifit his kirk, and hes ge- 5. *Epheſ.*
uin him self for hir, to mak hir haly thairby, fetching hir with ye lauer of valter in ye word, yat he micht exhibit and fourthschaw to him self ane glorious and excellent kirk, not haising ony spot runkill or ony vther sic blot, bot yat scho mycht be halie and immaculat. And be S. Peter *S. Petr. 1. epiſ. cap. 3.*
quhair he comparis ye kirk to the ark of Noe: for euin as all yay perishit in the de-

fuge quha var out of ye arx, ſa ſall yai periſhe in ye inquenſibill fyr of hell, quha ar and remanis to yair lyues end, out of the Catholik kirk: and generallie it is proue be al ye places of the ſcripturis quhair the kirk is callit the bodie of Chriſt. Becaus na man can be coniunit vith Chriſt the heid, and be ſeparat from his body ye kirk: for this caus S. Auguſtin vryttis yat ane heretik may haif out of the kirk all thingis except his ſaluation: he may haif (ſayis he) the Sacrament, he may ſing alleluya, and anſuer, & Amen, &c. bot onlie in ye kirk he may obtein his ſaluatiõ. And S. Cyprian martyr teſtifies yat quha hes not the kirk for his mother, can not haif god for his father. Seing yan yair is na ſaluation out of the Catholik kirk it follouis neceſſairlie, yat ather the preſent kirk of Scotland, laitlie erectit be knox and Paull methuen and vtheris of thair ſect, is not the treu kirk: or ellis all our foirfatheris quha vas baptiſit and deid in the Romane kirk, euer ſen Chriſtis euangell vas firſt prechit in our contrie, and genteliſme expellit, mon be neceſſairlie condemnit in ſaul and body to the æternall fyre of hel: becaus neuer ane of yame imbraſit ſic ane religion as this Caluiniſme.

Can 4.6. Ephe. 4.5. Apoc. 21. Pſal. 79. S. Aug. ſer. ſuper geſtis Emeriti. S. Cypr.

The kirk of Christ is the sure rok of verité, sa it is impossibill yat scho can erre in ony thyng pertenyng to mennis saluation.

Prob.

This conclusion is confirmit in sainct Mattheu, quhair Christ promisit to sainct Peter, yat the zettis of hell suld not prevail aganis his kirk; and in his last Chap. quhair Christ promisis to assist his kirk to the end of the varld: And S. Iohne saying I sal pray the father, and he sal giue yame the halie spreit to remane vith yame for euer: And in sainct Paul to Timothe calling the kirk of the leuing god the pillet and sure grund of the verite. S. Mat. 16. cap. S. Ioh. 14. cap. 1. Tim. 3. cap.

Of this conclusion it is notoriuslie knauin to all vnaffectionat men, yat the Caluinolatre ministeris ar blasphemous aganis Christis promeis to his kirk, quhen yai teich and preich yat the kirk of god may erre in ony heid of doctrine: and this is yair calumnius craft and policie, to annull the authorite of the kirk, and yairby to tak libertie to teche ony auld condemit heresie as the licht of the euangell at yair auin plesour.

The memberis of Chriſtis kirk in the earth, is not only the guid quha ar inheretoris of Chriſtis kingdome in heauin, bot alſo the euil ſa lang as yaj Keip vnitie of faith vith ye reſt of Chriſtis flok.

Prob.

The probation of this is manifeſt be ſainct Matheu, quhair he cõparis ye Kirk to ane barne in ye quhilk ye calf and corne ar heipit to gidder: and to ane net in ye quhilk baith the gude and euil fiſche ar cachit: and to ane croft in the quhilk baith ye gude corne and ye veydis grouis to gidder. Sainct Auguſtin confirmis this in his diſputationis cõtraire ye Donatiſtis. Off this ye craft of ye Knoxiſticall miniſteris may be deſcouuerit, quha perſauing yame ſelfis condemnit be the viſibill kirk, quhilk hes bein ſen Chriſt, feinzeis to yame ſelfis ane inuiſibill kirk onlie of ye elect, to ye quhilk, as to ane inuiſibill iuge, yaj haif yair refuge.

S. Mat. 3. 13. 15.

S. Aug. libris contra Donatiſt. cõtra Creſconiũ cõtra Parmenianum: cõtra Petiliani.

4.

The kirk of god in earth of neceſſitie mon be viſibill and Kna-

uin to ye haill varld.

Prob.

The confirmation of this is manifeſt in ye actis of ye apoſtlis, quhair Chriſt ſayis, ze ſalbe vitnes to me in Ieruſalem, and in all Iudea, and Samaria, and euin to the end of ye earth. And in Eſaias ſaying, the montayne of the lorde ſalbe the top of ye montanes, or (according to the greik text) ſalbe manifeſt: And in S. Mathen ſaying yat ane citie builded vpon ane montane can not be hid: and in another place quhair Chriſt commandis vs to haue recours, and ſchau to ye kirk (quhilk var impoſſibill les nor it var vtſibill) gif he quha offendis the, mak not ſatisfactiō for priuat admonitionis. S. Aug. preuis this maiſt cleirlie, ſaying, it is aganis the promeis of Chriſt yat ather his kirk be inuiſibill, or only knauin (as zouris in Geneue and Scotland deformit) in certane cornes of ye varld. S. Chryſoſtome ſayis, yat it is als impoſſibill yat the kirk of god be hid, as the ſone to be deſtitut of his lycht: And quha euer hes vrittin befoir thir dayes ſufficientlie teſtifies the ſam for as it behouit yat all thay be borne and regenerat be ye kirk, quha vald obtein lyfe

Act. 1. *Eſai. 2.* *S. Mat. 5. c.* *S. Mat. 18. cap.* *S. Aug. de vnitate Eccle.* *S. Chryſo. homil. 4. in Eſaiam.*

euerleſting: ſua it is neceſſaire yat it be viſibill and acknaulegit be yame all.

Off yis ve gather yat ſen ye antichriſtian miniſteris ar conſtranit to confeſſ yat yair Synagoge hes bein inviſibill at ye leiſt mair nor ane thouſand zeir, it is impoſſibill yat it can be the treu Kirk of Chriſt.

6.

In ye treu and Catholik Kirk thair hes euer bein, and ſalbe to the end of the varld ane continuall ſucceſſion of laufull doctores and paſtores.

Prob.

S. Paull Eph. 4.

This is prouin be S. Paull to ye Epheſianis quhair he ſais yat Chriſt hes geuin to his kirk ſum apoſtlis, ſum propheres, ſum euangeliſtes, ſum paſtores and doctoris, vnto the tyme the ſancts be perfyit, to the vark of miniſterie, and to the ædification of Chriſtis bodie, vnto the conſummation of the varld: And in S. Matheu, quhair Chriſt ſayis to his Apoſtlis, I ſalbe vith zou vnto the end of ye varld, ſua yat gif the Apoſtlis did not remaine in yair auin perſones, as yaj did nochtyit it is neceſſair yat yaj remanit in yair ſucceſſo-

S. Mat. ye 26. chap.

ris vnto the latter day. S. Augustin be this argument prouis the Donatistes to be schismatikes, becaus yaj culd schau na succession of lauful pastoris sen Christis dayis: And Optatus mileuitanus aganis Parmeniã resonis in this sam maner: And S. Hieroſme aganis the Luciferianis. And Tertulian aganis the Marcionitis: And also Irenæus aganis the Valentinianes.

S. Augus. epist. 165. Optat. 2. lib. Tertulian de præscript hereti. Irenæus li. 3. cap. 3.

Off this ve maist cleirlie collect, yat the inuisible assemblie of Scotland is not the kirk of god, becaus it can schau na succession of pastoris befor yair capitaine Caluine quha can not clame to Luther becaus he callis him heretik.

6.

Amangis all the pastoris of the Kirk the principall hes euer bein bischopis sen Christis dayis.

Prob.

This is manifest be S. Paul, quhair he writtis to Thimothe (quhom he maid bischope) to admitt na accusation aganis ane preist except thair be tua or thrie vitnes. Seing then the bischopis aucht to be iuges of the preistes, it is nec ssair that yaj haif authorite abuif thame, as also testifies Ignatius disciple to S. Iohne, saying

1. Timot. 5. Ignatius epist. ad Phila.

yat the deaconis, preistis and the reſt of the clergie aucht to be ſubiect to yair bichopis, as the men of veir to yair capitanes: and Epiphanius, and S. Auguſtin witneſſeth, yat Ærius ves condemnit for ane heretik becaus he affirmit yat the dignite and preeminéce of ane biſchop vas not grater, nor ye dignitie and ſuperioritie of ane preiſt.

Off this it follouis that ether ye idolatre Caluiniſtes ar ignorant heirof, or ellis inuyous of the eſtat of vtheris yair brethering, quha ar preferrit to yame in dignite of biſchopis, bringing ane popular confuſion, or rather anarchie in place of policie and diſcipline.

7.

Amongis all the biſchopis, the biſchope of Rome hes euer had ſen ye apoſtlis dayis ſupreme authorité and iuriſdiction.

Prob.

This concluſion is prouin, becaus S. Peter in quhais place the biſchop of Rome ſuccedis, vas heid of all the Apoſtlis vnder Chriſt: And becaus this probation contenis tua heidis, I ſall ſchortlie proue the ane and ye vther. The former

pairt is, yat S. Peter ves heid of all the apoſtlis, the quhilk is confirmit be ye ſextene of S. Matheu, quhair Chriſt ſaid to him, thou art Peter, and vpon this rok, I vill build my kirk, as if he vald ſay, before thou vas callit Simon, bot nou thou ſalbe callit ane rock, vpon the quhilk the kirk ſalbe buildit: ſa peter being ye grund ſtane of ye kirk vnder Chriſt, it is neceſſaire, that he be heid or principall member thairof, on ye quhilk ye haill kirk lenis, and dependis, as the hous vpon ye grund-ſtane. Gif ony vill ſay yat Chriſt promiſit not to big his kirk vpon peter, bot only vpon him ſelf, or peteris confeſſion, the circumſtance of ye text ſelf ſall conuict him: for ye chaniging of peteris name to call him ane rock ſerue it for na thyng except yat Chriſt had maid him the rok to big his kirk vpon. Secundlie Chriſt promiſed at yat tyme yat quhilk vas not before performit: bot the kirk before yat tyme ves biggit vpon Chriſt him ſelf, as onlie cheif and Cornel ſtane, and vpon lyk cõfeſſion of faith to yat quhilk peter gaif, heirfore he meanit not of the building, of his kirk vpon him ſelf, or vpon peteris cõfeſſion bot vpon peters ſelf, and his ſucceſſores, as ſubordinat heid to keip vnder

S. Mat. 16. cap.

and vnitie of doctrine in ye kirk. Thridlie ye promeis quhilk Christ maid to peter that he ſuld confirme the reſt of his brethering quhen euer thay ſuld fal in ony dout, declaris maiſt plainlie yat Christ vald build his kirk vpō him, as ane maiſt ſure grund, on ye quhilk ye ſtabilitie of ye haill bigging ſuld depend. This expoſition is confirmit be ye commoun conſent of ye anciēt vrytters. for this cauſ Tertull. ſayis, could peter misknaw ony thing vpon quhom Christ did build his kirk? And S. Iher. Christ (ſayis he) promiſit to big his kirk vpon peter. And S. Cyprian ſayis yat Christ choſed ane vpon quhom he buildid his kirk, yat all occaſion of ſciſme ſuld be taikin away: And S. Auguſtin vrytis that Christ did call peter the ground of his kirk, vpon ye quhilk the haill bigging of ye kirk ſuld be buildid. Laſt of all it is notoriuſlie knawin to all quha reidis ye euangeliſtis yat in S. Matth. and Marc, peter is callit πρῶτος 1. firſt, of ye apoſtlis. Zour maiſter yat priapiſt Beza can find na vther ſubterfuge, bot to allege yat, ye vord πρῶτος firſt is ekit be ſum of yame yat vald eſtablish the primacie of S. Peter houbeit he teſtifies him ſelf, yat vord to be fund in all editionis and exem-

De preſcrit. aduers' hereſes. Iher. ℣ 16. Mat. De vnitate eccleſia. Li. 2. cōtra Donatſtas. 10. Mat. 3. Marc.

plaris. Condemne nour Archibiſchop beze quhom vther vais ze trou onlie to Knau the miſteries of god quhen in nour publik prechinges, ze condemne all oikeris and pareris of the ſcripture. The vther part is yat the biſchopis of Rome hes ſuccedit to peter vith lyk authorite and iuriſdiction abone al vther biſchopis, Becaus the ordor and policie appoinrit be Chriſt in his kirk, moſt nedis remaine to the end of the varldis as amangis the apoſtlis yis ordor and police vas inſtitut be Chriſt (as is prouin) yat Peter ſuld be heid of the reſt of his brethering: it is neceſſair yat amang yair ſucceſſoris, the lyk ordor be kepit, that he quha ſuccedis to Peter, haif he lyk authorite and iuriſdiction abone biſchopis: And this Chriſtis auin vordis declaris maiſt euidentlie quhen he promiſed to build his kirk vpon Peter, Becaus Peter being onlie ane mortall man and ye kirk hauing promeis to leſt to the end of the varld, it culd not be buildit vpon the perſone of Peter, Bot alſo vpon yame quha vas to ſucceid to Peteris ſeat to the end of the varld; nou yat the biſchop of Rome, hes ſuccedit to peter in the ſeat of Rome in the quhilk Peter did vmquhill ſitt, and vas biſchop to the end of his lyff,

quhair he tholit alſo martydome', it is maiſt cleirlie teſtifiet be all ancient vrytteres, as be Irinee, Peter (ſayis he) did build the kirk of Rome, and to Peter Linus ſuccedid, and compris ſa furth to Anicetus quha vas the nynt biſchop, and in his tyme ſat in the ſeat of Rome. Tertullian, happie (ſayis he) is the kirk of Rome, quhair Peter not onlie did leif his doctrine, bot alſo his bluid. Euſebius teſtifies yat Peter come to Rome the ſecund zeir of Claudius, as lyk vyis lang before him Egeſippus and be ane reuelation tranſportit the ſeat out of Antiochia to Rome S. Ierom. vritting to Damaſus biſchop of Rome, I ſpeik (ſayis he) vith the ſucceſſor of ane fiſcher, vpon quhom Chriſt did build his kirk. Optatus Mileuitanus: ze can not (ſayis he) miſk nau, hou yat Peter vas heid of all the apoſtlis, to quhom Chriſt gaif the keis of the kingdome of heuin: he beginis from Peter, compting the haill biſchopis of Rome vnto his dayis. In lyk maner dois S. Auguſtin: quhair alſo he affirmis ī maiſt plaine vordis, yat the ſupreme authorite hes euer bein in the ſeat of Rome.

Iren. li. 3. cō tra Valēt. cap. 3.

Tertull. de præſ. aduer ſus hæreſes.

Euſeb. lib. 2. cap 13.

Hiero ad Dama.

Opt. lib. 2. contra Parme.

S. Auguſt.

Off this ve gather yat the antichriſtian miniſteris ar maſt impudent liers

and contrarius to all the ancient vritters, quhen they affirme yat S. Peter vas neuer in Rome, and yat the biſchopis of Rome, ſuld not be ackaulegit as his ſucceſſoris.

8

The pape of Rome in ye primitiue Kirk, as euer ſenſyne, exerciſit his Iuriſdiction aboue all vther biſchopis.

Prob.

This ve proue be victor', quha being neir the apoſtlis dayis excommunicat the haill kirkis of Aſia. becaus thay vald not agrie vith the kirk of Rome of the tyme concerning the obſeruation of paſche day. And be S. Cyprian quha vrytes to Stephanus Pape of Rome, to depois Martianus biſchop of arles in France, becaus he vas ane Nouatian: and be S. Auguſtin & all the reſt of the fathers of the counſall of Carthage: and Mileuitan. Quha vrait to Innocentius biſchop of Rome to excommunicat celeſtius and Pelagius as authors of certane hereſeis: And be the counſall of Alexandria quhair the biſchops of Ægiptus, of Thebais, and Libia vas Gatherit togither, And vrait to Fœlix biſchop of Rome, that it pertenit to him

Euſe. lib. 5. Eccleſia. cap. 4.

S Cyp. li. 1 Epiſt. 13.

to reſtore be his authoritie all thame, quha var vniuſtlie condemnit and curſit the quhilk is prouin be the vniuerſall cõſent of all the ancient Vrittaris quha euer held yame as treu chriſtians quha adherit to the ſait of Rome, and pronuncit vthers quha ſeparat yame ſelvis thairfra, as ſchiſmatikis, as the Nouatians, Donatiſtis, Arrians Pelagians, and vthers diuers execrablill ſectis, to the quhilk onlie the ſait of Rome reſiſtit and Iuſtlie condemnit of damnabill hereſie.

Off this ve gather yat ether the idolatre miniſteris ar all togidder ignorant of the ancient vryteres, or ellis thay ar calumnius and malitius impoſturis, ſeing yaj teich yat the authoritie of the ſeat of Rome began onlie at Phocas the Empriour, quha vas monie hunderith zeris efter victor. And thay Antichriſtians pretching yat ye pape of Rome is ye Antichriſt, ar conſtranit to blaſpheme Chriſt Ieſus, confeſſing, yat aganis his promeis to mentein his kirk contrair the zetis of hell, the Antichriſt hes alluterly extirminat his kingdome, from the eis of men ſa mony hunderith zeris vnto Caluinis dayis, quha drauing it out of ye loch of geneue, hes reſtorit the ſam to ye eyis

of the varld: and ſua yaj mak the Antichriſt to be of greter puiſſance to inlarge his kingdome nor Chriſt him ſelf: not vith ſtanding yat Daniel propheceit yat the chief Antichriſt ſuld onlie reing thrie zeris and ane half: Sic is yair impudencie, and colorit leis to deceaue the ſimpill, pepill, quhais hartis yaj haue ſtouin be yair outrageous raling aganis the paſtoris of Chriſtis kirk. *Daniel 8. 9.12.*

9.

Na man aucht to be eſtemit or haldin as ane treu miniſter or paſtur, in Goddis kirk, except he reſaif ye ſacrament of ordor be impoſition of handis.

Prob.

This is confirmit be S. Iohne, quhair Chriſt gaif the haly ſpreit to his apoſtlis, and ſend yame, as he vas ſend be his father yat is, vith pouer to conſtitut and ordeu vtheris in yair places. The apoſtlis nather apointit nor ſend ony man to the adminiſtration of the ſacraments, except he had bein firſt admittit be impoſition of handis or Sacrament of Ordor, as is maniſeſt quhen thay ordinit ſainct Paul. Quha alſo admoniſit Timothie, yat he *S. Ioh. 10. cap.* *Act. 13.* *1. Tim. 4.*

neglectit not the grace quhilk was in him, geuin to him be prophesie be the imposition of handis of preistheid. And agane
1. Time. 5. he dischargit him to giue ordoris raschlie
2. Tim. 1. to euery man: And in ane vther place, for
Tit. 1. this cause I admonest the to resuscitat and walkin the grace of god quhilk is in ye be imposition of my handis: And quhen he writtis to Titus saying, he left him in Candie, yat he micht amend yat quhilk inlakit, and ordane preistis in euery toune, as he instructit him. Finalie, ye may confirme this be the vniuersall consent of all ages sen Christis dayis: In the quhilk na man hes been haldin for ane laufull pasture, bot he quha vas ordainit efter this former & maner.

Off this ve euidentlie infer, yat Caluin and Beza vith tailzouris skinneris and vther mechanikis, quha hes intrudit yame selfis in ye office of ministerie, neuer resauing sic ordoris, nather is nor suld be haldin, as laufull ministeris, bot as theuis and reuers quha enteris amangis Christis flok, not be ye dur, bot be ye vindou.

10.

The interceſſion and inuocatiō of the ſanctis and angelis deroga-

tis

tis na thyng, nor is not contrarius to Christis mediation.

Prob.

This is prouin, becaus althocht yat onlie Christ is ye mediator of redemption, quhais onlie bluid vas ſched for our ſaluation, zit baith the angell of heuin, and the depertit martyres and vther ſancts, ar our mediatoris of interceſſion, and offeris vp our prayeris to Christ, and God the father: ve reid in ye firſt of Zacharie yat the angell prayit to ye lord, deſyring him to haif pitie of Ieruſalem, and of ye tounes of Iuda: and in ye buik of Tobias ſaying, quhen you prayit vith teris, and bureit ye deid, and left yi denner, and hid yame in thy hous, and buriit yame in the nicht, I (mening ye angell) offerit vp thy prayeris to God. I am Raphael (ſayis he) ye angell, ane of the ſeuin quha ſtandis befoir ye lord. And be S. Iohne ſaying ye reik of ye incenſe, of ye oraiſonis of the ſanctis aſcendit out of the hand of ye angell befoir ye lord S. Matheu vitneſſis yat ye angelis ar deſignit for mannis preſeruation, forbidding yat ony offendit ane of the litill anes, for ſayis Christ, yair angellis euer ſeis ye face of my father, quha

Zachar. 1.

Tobiæ 12.

S. Iohne Apoc. 5.

S. Mat. 18.

Act. 5. is in ye heavinnis: Reid ye fyft of ye acts of ye apoſtlis? This interceſſion of ye angelis dois na iniure to Chriſt, quha is our onlie mediator. Alſo quhen ye pepill of Iſrael vas plagit beGod for yair rebellion, God vald not reſaif yair prayers, bot ſaid lat Moyſes pray for this pepill, and I vill heir him. Lyk vayis God Lukit to ye penitence of Iob, quhen he prayit for his freindes and reſſauit his face: And in ane vther place, it is ſaid to Iob, call if yair be ony yat vil anſuer, and turne the to ſum of ye ſaincts. Alſo mé in ye earth praying ane for the vther, as ye Romanes, and Corintheans did for S. Paul, derogatis na thing to Chriſtis mediation, nather ye inuocation of yame quha ar depertit, as teſtifies Iacobis benediction to Ioſephes ſonnes ſaying God in quhais ſycht my fatheris Abraham and Iſaac valkit, God quha nuriſit me fra my zouth to this preſent day: the angell quha delyuerit me fra all euellis blis yir bairnis: and yé names alſo of my fatheris Abraham and Iſaac (quha var deid alredy) be inuocatit vpon yame: yat yaj may grou in mul titud vpon ye earth. S. Iohne deſyris mait nor prayeris, to vit grace and paice, ſaying grace to zou and paice from him quha

Iob 14.

Can. 48.

Apoc. ca. 1.

vas, and quha fall cum, and fra the ſeuin ſpreitis quha ar in ſicht of his throne, and fra Ieſus Chriſt quha is ane faithfull vitnes: and thair efter he vitneſſis yat he ſau vnder ye alter thair ſaulis quha var ſlane for goddis vord, quha cryit vith ane loud voice, ſaying, hou lang vill thou lord haly and treu, differ to Iuge and reuenge our bluid, vpō yame quha duellis in ye earth? *Apoc. ac. 6.*

S. Auguſtin exponing this place, ſayis yat thir martyres deſyres na punition of yame quha ſched yair bluid, vther vayis thay being glorifiet in heuin, ſuld haif ſum imperfection, and be mouit be perturbationes, quhilk is aganis yair eſtait, for S. Steuin the firſt martyr euin quhen yaj ſtanit him to death, deſyrit God to forgiue yame: mekilmair quhen he is in heuin he vill pray to forgiue yame: that for he exponis this indigne to be, yatye martyres prayers to God may delyuer yame quha ī ye earth ſufferis ye tiranous perſecutiō for chriſtis ſaik. and this is thair cheritie quha ar alredy coniunit vith yair heid Chriſt to uarr ye reſt of Chriſtis memberis in the earth: for this caus S. Peter ſaid to his flok yat he ſuld not onlie admonis yame ſa lang as he vas on lyf to imbrace all godlines and vertu, bot alſo promiſit to la- *S. Petre 2 epiſt. cap. 1*

bout yat efter his death thay ſuld haif memorie of thais thyngis, quhilk he culd not do being deid, bot be his interceſſion and prayeris for yame: ſeing this charitie remanis in ye depertit touart Chriſtis méberis on lyf: thairfor S. Paul callis it greter than faith or hoip quhilkis ar not in vs efter our death, ſa quha takis auay the prayeris of Chriſtis memberis amangis thame ſelues, takis auay ane article of our beleif, to vit, the communion of ſanctis. this praying to ſanctis (in quhom God vill be louit) hes euer bein reſauit in ye kirk of God. And God hes confirmit the ſame be ſindrie miracles, as S. Auguſtin vryttis of ane voman namit palladia, quha be praying to S. Steuin, vas hailit of ane paraleſie: and of Nola ane toune in Italie quilk be prayeris to felix vmquil biſchop yairof, vas defendit fra the ennimies quha beſeigit it. And ſanct Baſil quha gaif his counſel to haif recurs to ye martyris, at quhais pryaeris god vil refuſe vs na thyng. And S. Hierome quha as ane ſufficiét vitnes of ſound doctrine in his eage, declaris vigilantius to be ane execrabill heretik: becaus he denyit ye inuocation of ſanctis. Gif it vár not lanſgum I mycht bring the vordis of Origine in his thrid homi-

Aug. li. 22. de ciuit. dei cap. 8. Et de cura p mor tuis agẽda.

S. Baſil homil. de 40. Martyr.

Art. S. Ihero. contra vigilãt

lie vpon ye cantices, and in his ſecound buik vpon Iob. and of S. Cyprian de ſtella & magis. and of S. Chryſoſtome in his meſs. and of Gregoire Nazianzen in his oraiſon de Cy, and Iuſt: and all ye reſt of ye haly and ancient fatheris.

Off this ve collect the fraudfull deceat of ye Caluinian miniſteres quha techis ye damnabill hereſie of vigilantius taking anay the innocation of ſancts, and ye article of our beleif quhair ve confeſs ye communion of ſancts, quha ar cairful be yair cheritie and prayeris amangis thame ſelfis, vther vayis thair vald be na communion betuix Chriſtis memberis in his triumphant kirk in heuin, and militant in ye earth. and in teiching this damnabill doctrine yaj eik to Godis vord, ſaying ve ar forbiddin to pray to ye ſanctis.

II.

It is not aganis ye command of God to mak the Images of our Saluiour Chriſt and of his ſanctis.

Prob.

This concluſion is prouin becaus na place of the ſcripture can be producit quhair it is forbiddin: and gif God had

forbiddin it in ye tuentie of Exod to mak ony kynd of images vith out all diſtinction, as the miniſteris falſlie allegis (God forbidding onlie ye adoration of thame) he had bein contrarius to him ſelf, becaus in the 25. of Exodus he commandis to mak ye images of ye cherubinis: zea in ye haill ſcriptures he neuer commandit to mak ane tempill quhair he ſuld be honorit, bot alſo he commandit images to be maid. Ye reid yat he commandit to mak ane braſin ſerpent to be erectit in ye vildernes, yat quha euer lukit yairto ſuld be preſeruit from ye venemous byting of ye ſerpentes quhilk plagit ye pepill of Iſrael for thair diſſobedience: the quhilk image vas ane prefiguration of Chriſtis exaltation vpon ye croce for our ſinnes as vitneſſit S. Iohne. It is prouin alſo be Chriſtis auin exempil, quha as teſtefeis Euſebius ſend his auin image to the king abarus. Alſo in ye primitiue kirk hæmorrhoiſſa, quha vas hailit be Chriſt, did erect ane image to him, quhilk na Chriſtian did reproue as contrair to the command of God, ze it remanit quhil Iulianus apoſtata pullit it doun and placit his auin image yair, the quhilk vas ſtrukin doun be thonder. And of ye exemple of Silue-

Num. 21.

S. Iohn. 3. *cap.*

Euſeb. li. 7 *Eccl. hiſtor. cap.* 14.

ſtet in Conſtantinus dayis, quha keipit in his cabinet the imagis of S. Peter and S. Paul, as vitneſſit Metaphraſtes. And S. Auguſtin declaris yat ye couſtume of his dayis vas, to haif ye imagis of S. Peter and S. Paul vith Chriſtis: And ye vniuerſal tradition in al agis keipit in ye kirk to haif ſigne of the croce, as Tertullian vitneſſit, de corona militis, and al vyairs ancient vritteris. *S. Aug. li. 1 de cenſen Euang.*

Of yis ve ſee ye fraudful interpretationis of ye cõmand of God be ye idolatre miniſteris: and hou yaj follou ye fut ſtoppis of Iulianus apoſtata in diſtroying the imagis of Chriſt, as the Turkis cauſis the renigall chriſtianes ſpit vpon ye crucifix, quhilk the treu chriſtianis hes for thair anſeignie & banner.

12.

It is conſonant to godisvord to pray for the dead.

Prob.

This is prouin be ye ſecund buik of the Machabees, quhair it is ſaid, yat it is ane halie and healthſum prayer to pray for the dead, yat thay may be delyuerit from yair ſynnes, and to this effect Iudas Machabeus collectit ane ſoume of mo- *Machab. 2. cap. 12.*

ney, and send it to Hierusalem to caus offer ane sacrifice for yame quha vat slaine in ye battal, (albeit perchance yir buikis of the Machabeis ves not resauit in the synagog of the ieuis as canonikis: zit as vitnessit S. Augustin in the 2. buik of Christian doctrine, and in the 36. chap. of the citie of God, the kirk of God resauit yame for canonikes: Sua yat quha deuyis the sam ar rather to be estemit Iouis, not lausull sonnes of the Catholik kirk S. Paul also confirmis yis, quhair he sais to the Corinthians yat thay quha beildis vpon Christ, treis, hay, or stibbill, salbe sait, bot as be the fyre, quhilk place can not be vnderstand of the fyre of hell, becaus from the fyr of hell yair is na redemption: nor zit of the fyir of tribulation in this varlde: becaus in ye sam place he vrittis yat this purgation salbe maid quhen the day of the lord sall appeir, quhilk according to the phrase of scripteur, ather signifies ye generall day of iugement, or ellis the day of departing, quhen God callis vs out of this varlde: and this is accorcording to the interpretation of the ancient fatheris. for this caus sayis S. Chrysostome yat it ves not vithout iust caus constitut be the apostlis, yat in the dreid-

S. Aug. li. 2 de Christ. doctr. Lib. 8. cap. 36 de Ciuit Dei.

S. Chryso. homil. 3. ad

full miſtereis (mening the ſacrifice of the Meſs. quhair Chriſtis body vith feir, and reuerence is offerit) the memorie of the dead ſuld be maid, becaus yai acknaule-gis yat to be verie profitabill to yame. And Tertullian comptis the prayer for ye dead amangis vther traditionis of the kirk in his eage. Epiphanius vitneſſit yat AErius vas condemnit as ane heretik, becaus he ſaid it vas not leſum to pray, or offer ſacrifice for the dead. S. Auguſtin teſtifies the ſame, in his buik de hereſibus: And in ye ſermõ he makis on ye vordis of the apoſtle: yat the vniuerſall kirk, reſauing it from ye fatheris obſeruit this cuſtume, yat ve aucht to pray for yame quha ar depertit in ye communion of ye bodie and blude of Chriſt, quhen yai in ye ſacrifice ar comptit in yair ordor. And he him ſelf prayis God to apardon ye ſinnis of his mother Monica and cauſit offer ſacrifice for hir at ye alter, efter hir death, as ſcho deſyrit befoir hir diſceiſs to be done.

Tertul. de corona militis Epiph. S. Aug.

S. Auguſt.

S. Aug. prayis for his mother efter hir death.

Off this it is cleir yat thay eik to goddis vorde quha ſayis yat God hes forbiddin vs to pray for ye dead.

13.

In ye ſacrament of ye alter, vn-

der the forme of bread and vyne ye bodie and blude of Christis real lie & substantiallie contenit.

Prob.

This cōclusion is cōfirmit be ye thrie Euangelistis S. Matheu, Mark. and S. Luke and be S. Paul quha testifies yat Christ in his latter supper, said, tak, eit, this is my bodie quhilk salbe geuin for zou: the quhilk vordis ar sa cleir and euident, yat na man con dout onless he vald gif mair credeit to his auin sensis & iugemēt, nor to Christis infallible vordis, the quhilk euer sen the Apostlis dayis hes bein sa vnderstand be all treu christianis. Iust. martyr to Antinous empriour sayis, yat euin as ve beliue yat Christ had flesche and blude, sa ve aucht beliue yat bread and vyne, quhilk he consecrat vas chaingit in his flesche and blude. S. Chrysostome affirmis yat Christ in ane moment is bayth in the heuin and in the alter, and yaj adore him, vpon the alter, quhom the thrie kingis adorit in the crib. Ambrose testifies yat the bread is chaingit in Christis bodie, and the vyne in his blude aboue the ordor of nature, be the vordis of Christ (this is my bodie) And S. Augustin sayis

1. de sacerdo.

Cap. 9. de iis qui misteriis initiantur.

yat ſuppois it be impoſſibill yat Dauid or ony vther ſiclyk man beir him ſelf in his auin handis: zit Chriſt in his latter ſupper buir him ſelf in his auin handis, quhē he ſaid, this is my bodie. Hilar. and vtheris ancient fatheris vryting aganis the Arrianes ſchauis yat be this ſacrament ve ar coniunit vith Chriſt not only be faith and cherite, bot alſo Reallie and corporallie, quhilk could not be, except ve reſaif his treu and verie bodie. *in Pſal. 33. 8. de trini. Cyril in epiſt. ad neſtor.*

Off this ve conclude ye knoxiſticall miniſteris of Scotland vilfullie deprauatis and corruptis the teſtament of our Saluiour Ieſus Chriſt quhen as yaj affirme, yat in place of his body and blude he giffis na thing bot bread and vyne, and yat yaj oppone yame, ſelfis to ye conſent of the primitiue kirk.

14.

The ſacrifice of ye Meſs is ane treu virſchipping of God inſtitut be Chriſt in his latter ſupper to be Kepit and obſeruit in his kirk to ye end of ye varld.

Prob.

This concluſion is prouin: firſt becaus

Christ is callit ane preist for euer efter the ordor of Melchisedech: ye reid in ye buik of Genesis yat Melchisedech offerit bread and vyne: thairfor Christ being prefigurat be Melchisedech of necessitie mon haif ane lyk maner of sacrifice to vit vnbludie: as his bludie sacrifice vpon the croce vas prefigurat be the bludie sacrifice of ye auld lau, efter the ordor of Aaron. Christ in his latter supper institut the vnbludie sacrifice of his bodie, and commandit vtheris to do the same in rememberance of him to the end of varld: the quhilk his kirk hes euer done vnto our eage. Ireneus vitnessit this, saying: Christ tuk the breid in his handis, and said, this is my bodie, and did institut ane neu oblation of the neu lau, the quhilk the kirk hes and resauit fra the Apostlis, and offeris to God thruch ye hail varld. The sam sacrifice vas forspokin be ye prophit Malache, saying yat in all places thair vas ane cleine sacrifice offerit vp to the lord, amangis ye gentiles. In lyk maner Iust. Martyr declaris hou this sactifice quhilk vas prefigurat be Melchisedech vas offerit in euery place. And S. Augustin sayis: the ordot of Aaron is tane auay, and the sacrifice of ye bodie and blude of Christ, efter the ordor of

Gen. 14.

Lib. 4. aduersus haeres. ca. 22.

Malac. 1.

In dialogo cū triphone

De Ciuit. Dei lib. 17. cap. 20.

Melchisedech, is offerit in euery place: the quhilk sacrifice hes succeidit to all the sacrifice of the auld lau. S. Cyprian testifies the same, saying, Christ offering his bodie and bluid in his latter supper, did fulfill yat quhilk vas prefigurat be Melchisedech. S. Chrysostome sayis, ve offer the sam sacrifice quhilk Christ offerit, vtheruais seing this sacrifice is offerit in sindry places yair vald be mony Christis. S. Ierome vritting to Paula and Eustichium sayis, ze vill find yat Melchisedech vas king of this citie (mening Ierusalem) quha in the figure of Christ did offer bread and vyne and prefigurat the sacrifice of the Christianis in the bodie and blude of our Saluiour.

Cypriã li. 2. epist. 3. de sacrificio Melchisedech.

S. Chryso. homil. 17. ad heb.

epist.

Off this ve collect yat yaj quha lauboris to abolisch the sacrifices of Christis bodie and blude in the messar blasphemous aganis Christ and his eternall preist heid efter the ordor of Melchisedech, and according to the prophecie of Daniel ar the forinnaris of the cheif Antichrist to tak auay this continual sacrifice.

15.

It is contrarius and repugnant to the custome of the primitiue

kirk to inſtitut and cõmand ony publict faſting on ſonday, and mak bancettes on fryday.

Prob.

Tertull. de cor. mil. Epiph.

This concluſion is prouin be Tertullian, quhen he vrytis of the conſtitution of the kirk, ſaying ve hald it as ane ſacrilege to command ony faſting on ſonday. And Epiphanius teſtifeis that Ærius vas condemnit be the haill kirk, becaus he, and thay of his faction, faſtit on ſonday, and eittit fleſch on fryday contrair the Chriſtianes, quha in memorie of Chriſtis reſurrection celebratis and reioſis yat day, and in recordation of his dolorus death and paſſion ſufferit vpon fryday abſtenit from fleſche and vther nuriſing meitis. And S. Auguſtin ſayis quhaſumeuer dois faſt vpon the ſonday ſclanderis the hail kirk.

S. Auguſt. epiſt. 86. & lib. retract

Off this concluſion is manifeſt that ye miniſteres inſtituting yair publict faſtingis vpon ſonday, and making yair bankettis on fryday, ar not onlie ſklanderous to the haill kirk of God, bot alſo folou the fut ſtoppis of the Manicheans, and vtheris condemnit hereticis.

Bot let the knau , that in the latter dayis thair ſall approche dangerous tymes and thair ſalbe men louaris of thame ſelfis, auaritious, hichtie, arrogant, blaſphemous, diſobedient to parentis, ingrait, vicked, vithout affection or kyndlines, vithout paice, accuſairis or bakbyteris, lecherous, cruell, vithout benignitie, tratouris, bakuart, prydful, and graitar luiferis of luſtis of the bodie nor of God, haifand ane outuart ſchau of godlines, bot deny and the verteu thairof. Eſcheu this ſort of men.

16.

Al men efter the fall of Adam ar indeuit vith frie vill.

Prob.

This is prouin not onlie of yat libertie be the quhilk ve ar frie from all compulſion quhilk onlie the Caluinolatre miniſters acknaulegis, bot alſo of yat libertie quhairby ve ar frie from all neceſſitie in ony kynd of action gude or euill. This ſame is manifeſt of all yaj placis of the ſcripture quhair option and election is grantit to vs to chuſe ony tua or many thingis propoſit to vs as in the 30. of Deut. Moyſes proponit to the people of

Israël to chuse ayer benedictiõ or male-
dictiõ. In the last of Iosue, frie libertie is
grantit to the people to follou god or not.
In the 30. of num. option is geuin to the
husband gif his vyff sould fulfill hir vou
or not. And in the 3. buik of the kingis in
the 3. chap. Thair is option geuin to sala-
mon to ask ony thing yat plesit him. And
in the 15. chap. of eccles. god layis before
men gude and euill, lyff and death, geuãd
him libertie to chuse ony of yame as ple-
sit him: Bot option is not grantit to vs be
the visiõme of god ī thais thingis quhilk
ar not in our pouar be vs to be done or
left vndone: for it var plane mockrie to
propone to ane mannis electiõ quhither
he vald flie to the heauins or not? seing it
lyis not in his pouar. Thairfore the Cal-
uinolatre and antichristian ministers mon
ather grant frie vill to man, or ellis confes
yat god mockis men geuand yame electiõ
of yaj thingis quhilk lyis not in yair po-
uar. Secundlie gif man had not frie vill, it
var necessar to deny the vse of exhorta-
tions, and dehortations, To imbrace ver-
teu or flie vice, all counsallis, lauis, prayers,
sould be tane auay: for na man may fruct
fullie counsall another to abstene fra
doing yat quhilk he mon do of necessitie.

Also

Alsa god var vniuſt in puneiſſing ſynners for doing yais thingis quhairfra it lay not in yair pouar to haue abſtenit, quhilk is ane blaſphemie. Nather can yir neu antichriſtianis ſay yat ve do yaj thingis frelie and voluntarlie quhilk ve do of neceſſitie, becaus yaj tua thingis ar contrarious. And S. Paull vritand to philemon opponis yir tua: To do villinglie and of neceſtie ſaying. That the gude deid ſould not be of neceſſitie bot frie and volũtar. And in ye 7. cap. of the 1. to the Corinth. not hauing neceſſitie bot hauing pouar of his auin vill. Zea to grãt yat mã hes vill & ſay it is not frie & ĩ his pouar is als abſurd as vas the paradox of anaxagoras ſaying the ſnau is blak. For libertie is als inſeparable from vill as quhitnes from the ſnau. Mairouer the common conſent of all ye godlie doctoris quha to yis eage hes florishit in ye kirk of god confermis the ſame. Irinæus in ye 72. chap. of his 4. buik ſayis: That yaj mak god impotẽt quha denyis the frie vill of man, alſo he affermis that man is maid in yat reſpect to the image of god yat he hes frie vill. Clemens Alexand. in pedogo. lib. 1. chap. 9. 1. ſtrom. ſayis: That nayer louing nor reprochĩg, nayer honoris, nor puneiſment can be iuſt gif the ſaull haue not frie pouar in deſyring & doing. Iuſtinus in his firſt apologie ſayis: That na thing can be vorthie of louing except frie

vill be flexibill to baith the pairtis. Cyrillus 4. in Ioan. chap. 7. ſayis: That according to the doctrine of the kirk & the veritie ve may not deny the frie pouar of man quhilk ve call frie vill. S. Hierome in his 2. buik aganis the heretik Iouinian ſayis: That god maid vs of frie vill, and yat ve ar not drauin be neceſſitie to vice or verteu. The reſt of the ancient doctoris condiſcendis to the ſame, as the antichriſtis richt arme Caluene grantis in the 4. ſect. of his 2. chap. in the 2. buik of his inſtitutions. exceptād S. Auguſtin of quhom he leyis maiſt impudētlie as is manifeſt in ſindrie of his varkis li. 3. hypognoſtic. liberum arbitrium ineſſe hominibus certa fide credimus & indubitanter predicamus. 1. ve beleue be ferme faith that frie vill is in men, and vithout ony doubt ve preich the ſame. He ſubionis that he is not ane Catholik (I pray the conſidder yis you impudent Caluinolatre delyring in leyis) quha denyis frie vill in man. And in the 2. chap of his 1. buik aganis the tua epiſtlis of the pelagians execrabill heretikis he ſayis: quha of vs affermis yat frie vill perishit be our firſt fathers fyll? And in his buik of treu religion chap. 14. ve ſould not dout bot our ſaulis hes fredome and libertie of vill, for god eſtemit his ſeruādis to be mair vorthie gif yai ſeruit him frelie and voluntarlie. Off yis is manifeſt the calumnie

of the gentilman Caluene(quha for bougorie vas nobilitat be the impreſſion of the flourde-lice the king of France ſtamp vpon his ſchoul-der in) place of the haly croce before he fled out of Picardie to germanie and Geneue) thrauis ane place of S. Auguſtin ſaying: That Adam thruch his fall tint him ſelf & frie vill, quhilk is onlie treu in reſpect of the perfyt iu-ſtice quhairby he micht haue obtenit immor-talitie and not yat it periſchit alluterlie. ffor S. Auguſtin condamnis yis hereſie in the Mani-cheans as he vritis chap. 9. & 10. De fide con-tra Manicheos, off quhom the antichriſtian miniſters hes reſſauit yis deteſtabill hereſie denying mannis frie vill or gif yaj be eſcha-mit of yame yaj micht haue recourſe to elder heretikis. Berdeſanes, Valẽtinianus and Symon Magus quha as vitneſſis S. Clem. li. 3. recogni-tionũ vas ye firſt author of yis hereſie. Quhair fore I humblie beſeik all men quha ar carfull of yair auin ſaluatiõ to cõſider vith ane modeſt and humbill hairt gif yaj ſould reſſaue ſik do-ctrine quhilk the antichriſtiã Caluiniſtis hes ſoukit out of the impoiſonit breiſtis of ſik damnabill heretikis denying the frie vill of man. And prayis the miniſters for yair auin ſaluation to follou the example of Philippus Melancthon quha retreitit yis errour aganis frie vill in yat confeſſian of faith quhilk he.

ſet furth the zeir of god 1546. grantand planelie ye frie vill ī man and afferming yat the fulish opinion of the ſtoikis defending fatal or abſolute neceſſitie is contrarious to the doctrine of chriſtian religion.

17.

The frie vill of man can do na thing acceptable to god except it be helpit be ſupernaturall grace thruch Chriſt Ieſus.

Prob.

This is prouin be the 15. of S. Iohne ſaying vithout me ze may do na thing: for euin as the branche can not bring furth fructe except it be ingraft in the trie and reſſaue the vitall and lyuelie ſap of the ſame: Euin ſua ve can bring furth na gude fructe except ve be ingrauit in Chriſt & be partakaris of his ſpirituall grace. S. Paull 2. to the Corinth chap. 3. ſayis: yat ve ar not abill to think ane gude thocht of our ſelf, as of our ſelf, Bot all our ſufficiencie is of god. And in the 4. to the Philip. I may do all thingis in him quha confortis me. And in the 8. to the Rom. ve ouercum in all yir thingis for him quha luuit vs. ffor yis caus the Catholik kirk imploris in all gude actions godis help and ſupport vithout the quhilk ſcho acknaulegis na gude thing may be done. This

is manifeſt of the beginning of the matutines and euinſang as is contenit in the 69. pſalme. *Deus in adiutorium meum intende, Domine ad adiuuandum me feſtina.* Be bent ô god to my ſupport, lord haiſt vnto my help. This vas determinat and approuit in the concile of Mileuitan and all vyeris aganis the pelagianis execrabill heretikis, quha eſtemit yat be the po uar of frie vill vithout the ſpeciall grace thruch Chriſt, men micht be iuſtefeit, quhilk the haill Catholik kirk condemnis.

Off yis men may perſaue the fraudfull diſſait & calumnie of the antichriſtian Caluiniſtis aganis the Catholikis ſaying: That ve extoll frie vill in ſik ſort yat ve eſteme not the grace of god to be neceſſar to ane gude & haly lyff. The quhilk ve deteſt as maiſt peſtiferous doctrine of the pelagians confeſſand vith the godlie father *Proſper*, That ve can nather think, ſpeik, nor do ony gude thing bot be the ſpecial grace of god mouing our frie vill to imbrace the ſame.

18.

Albeit the frie vill of man hes miſter of goddis help & grace to do gude, zit that grace and ſupport takis not libertie from it, nather inionis

ony neceſſitie to do gude, &c.

Prob.

This is prouin be ſik teſtimoneis of ſcripture as vitneſſis that men reſiſtis to the calling of god, For gif men did all thingis be neceſſitie, yai could not reſiſt to goddis calling, Bot ve reid that men reſiſtis to goddis vill as in the 10. of Exod. Pharao reſiſtit to god. Act. 7. ze euer reſiſt to the halie ſpreit, & to me. Eſaie 65. I haif ſpred out my handis all the day to ane misbeleuand people quha maid contradiction to me. Matth 23. hou oft deſyrit I to haue gatherit yi ſonnis, as ane hen gatheris hir burdis vnder hir vingis bot yai vald not. Apoc. 2. I gaue him tyme to do penitence and he vald not repent. ffor yir teſtemoneis Petrus martyr yat forloppin frere vryttand vpon the 9. chap. of the iugis vas compellit to grant yat yair is frie vill in man to reſſaue or refuſe grace offerit to him be god: for gif the help of god yat preuenis men to do gude Inionis to yame ony neceſſitie to do the ſame, Thay micht not reſiſt to goddis calling: or gif the grace of god anis reſſauit quhen ony man is iuſtefeit inionit to him ony neceſſitie to do veill quha anis var iuſtefeit micht not ſyn yairefter quhilk vas dereſtable hereſie of Iouinianus aganis infinit teſtimoneis of ye

ſcripture quhair yair is ſindrie manifeſt exam-
plis of yame quha ſynnit maiſt greuouſlie
efter yai reſſauit the grace of iuſtification, as
S. Dauid committing adultrie vith vrias vyff.
And the ſlauchter of the husband. S. Petir de-
nying his maiſter thryſe. Aaron agreing to ido
latrie and many vtheris. Heirfore S Hierome
vrittis veill & godlie to Damaſus ſaying: ve
ſua confes frie vill yat it hes euer miſter of
goddis grace, & yat yai erre quha ſayis vith
the Manicheans (as the Caluinolatres prechis
for the licht of the goſpell) That men may
not eſcheu ſyn. As alſo yair doctrine is erro-
nious, quha ſayis vith Iouinian yat a man anis
iuſtifeit may not ſyn Bot ve ſay that man may
euer ſyn or not ſyn, to the effect ve may euer
confes yat ve haue frie vill. S. Auguſtin chap.
15. de gracia & libero arbitrio ſayis: yat frie vill
is not tane auay be grace, bot hailit, helpit, &
perfyrit. And in his epiſt. to Paulinus vritis,
that pelagius is condemnit, becaus he ſaid that
frie vil is not in vs gif ve had miſter of goddis
grace and help. ffor as the licht of the ſone
quhairby the Eie is lichnit takis not from the
eyne ye pouar & ſtrēth of ſeing, bot helpis &
perfytis ye ſame, ſua ye grace of god diſtroyis
not frie vill bot ſuppleis and performis the vai
knes yairof thruch the fall of Adam.

Off yis ve may ſe hou the idolatre mini-

ſters techis vith ye pelagiãs aganis the haill Catholik kirk, yat ye frie vill of mã cã not cõſiſt, nor be conionit vith the grace of god, quha alſo commẽding the grace of god takis auay frie vill, as ſum tyme the pelagians extolling frie vill denyit the grace of god.

19.

It is contrare to the haly ſcripturis, & vniuerſall conſent of the Catholik Kirk to ſay that man is iuſtefeit be faith onlie.

Prob.

The Caluinoſatre miniſters forerunnaris to the cheif antichriſt teiching yat ve ar iuſtifeit be faith, ſayis: That yaj ſpeik not of ane hiſtoricall faith quhairby ve beleue all thingis yat ar reuelit be god, nor zit of ane faith of miraclis (quhilk yaj feinze vithout the vrittin vord of god) bot of ane certane truſt & perſuaſion be the quhilk euerie ane aſſuris him ſelf yat for Chriſt quha tholit paynis deu for our ſynnis, na greuous crymis nor ſynnis ar imputit to him. Thay mak this yair faith lyk ane hand quhairby thay apprehend the iuſtice of Chriſt, & makis it yairin yat yaj being cled vith ye ſame albeit polutit vith al kynd of ſyn (as cheiflie blaſphemie and ſacrilege) may appeir iuſt before god, quhilk is quer fair a

cloke to couer ſua foul ſchoulderis, as gif Chriſt vald blind the eyis of his father ſaying yat he preſentis clene mé in his preſence quha ar na vyſe in verie deid purgit from yair filthenes. Quhilk opiniõ as altogither vane in ye ſelf is vnuorthie of refutation. Zit S. Paull in the 13. chap. of the 1. to the Corinth. refellis it ſaying: gif I had all faith ſa yat I tranſport montaynis, and haue not cheritie, I haue na thing: S. Paull in yis place ſpekis of all faith to tak auay the freuole ſubterfuge of yit antichriſtian miniſters, quhairfore it is manifeſt that na kynd of faith onlie dois iuſtefie vs. S. Iohne 1 ye 11. chap. ze ar my freindis gif ze do all yat I cõmãd zou, conſidering to be goddis freynd is to be iuſtifeit before him and Chriſt him ſelf heir pronũcis vs na vyeruyſe to be his freindis bot be keping his cõmãdimentis: It is ane temerarious rashnes of yir Caluinolatres to feinze yame ſelfis ane vther vay to be iuſtefeir before god. And ſeing god requyris na thing of vs ſamekle as cheritie: quhilk the haly vritt in all placis commendis as the end and full perfection of the lauthou can men doubt bot ve ar iuſtifeit be it, and not be ane vane perſuaſion as feinzeis the idolatre Caluiniſtis. Seing S. Paull in the 2. to the Rom. pronũcis manifeſtlie yat not the heiraris bot the doaris of the lau ſould be iuſtefeit before god and

S. Iames in the 2. chap. be the inſtruction of the haly ſpreit aganis yir Caluinolatres ſayis, ze ſe yat man is iuſtefeit be varkis and not be faith onlie. Seing god requyris not onlie faith of vs bot alſo gude varkis, Thair is na thing mair vane nor to ſay man is rather iuſtefeit be faith nor be gude varkis: eſpeciallie ſeīg ye verie ſcripture callis oftymes gude varkis oure iuſtice as S. Luc in his 1. chap. teſtefies in yir vordis ſaying: valking in all the iuſtifications or gude varkis of the lord. And in the 6. of S. Mattheu Chriſt ſayis: Be var ze do nor zour iuſtice before men quhilk teſtemoneis ze faſlie deny. And in the 18. of Ezechiel, quhen a ſynner turnis him from his iniquitie, & dois iuſtice and iugement. And of phinees yat his deid vas reputit to him for iuſtice Off the quhilk it is maiſt cleir yat the haly vritt puttis ſum pairt of our iuſtice in gude varkis ſua yat the Caluiniſtis can not produce manifeſt ſcripturis quhair god commandis yat ve ſould haif a certane perſuaſion yat god the father is beneuolent to vs for Chriſt and yat ve ar iuſtefeit for ſik ane perſuaſion lyk as ve produce teſtimoneis quhair god commandit vs to do gude varkis for our iuſtificatiō, vther nyſe yair perſuaſiō is bot phārāſticall. Quhair as yai allege yat S. Paull to the Rom. attributis iuſtification to faith & excludis gude varkis

yaj peruert the mening of S. Paull, becaus he menis onlie of gude varkis quhilk precedis of faith be the quhilk we can not be iuſtefeit, be reaſon yat vithout faith it is impoſſible to pleis god, & ſpekis not of the gude varkis quhilk procedis of faith & ye ſpreit of Chriſt quhilk vithout dout pertenis to our iuſtification as vitneſſis all the ancient doctoris and cheiflie S. Auguſtin in the 14. chap. de fide & operibus and S. Chryſoſtome exponing yaj placis of S. Paull, and all the vther fathers amang quhom never ane makis mention of yis maner of iuſtification quhilk the antichriſtian Caluiniſtis dreamus, raiſing vp agane ye dānabill hereſie of Symon Magus, as vitneſſis the godly father Ireneus lib. 1. chap. 20. de hereſibus. Mairouer gif we var iuſtefeit onlie be ſik ane perſuaſiō the haly ſcripturis ſould not exhort vs to murning, to repentance, and to fructe vorthie of repentance. It is ſtrange yat nather Chriſt nor his apoſtlis hes expreſſit yis facill vay in obtening iuſtice quha imployit yair haill trauell to declare the vay of mannis iuſtification. It is alſo to be maruellit yat ſence na vther thing is obtenit for ſik ane perſuaſion yat yis quhilk is of gretar importance is obtenit be yis vay, for na man is rache or vyſe becaus he aſſuris him ſelf to be ſik ane man, and zit yaj vill yat oure iuſtice may be obtenit be

yis perſuaſion, albeit Chriſt pronuncis the vay of iuſtification to be difficill and narrou. Let the fals and idolatre Caluiniſtis yairfore be var, yat yaj be not ſua iuſtefeit as ar the phrenetikis quha ar onlie vyſe be yair auin fulish conſait, bot not in verie deid: fynallie all heretikis beleuis yat yaj ar iuſtifeit be ſik ane faith as the Lutherianis, Zuinglianis, anabaptiſtis, and all vyer miſcheuous antichriſtan ſectis of the proteſtantis, and zit yat bougurar patriark Caluene ſayis that yaj ar not al iuſtefeit, Thairfore perſuaſiō iuſtefeis not all men. For I knau Caluenis anſuer is yat, mony begylis yame ſelfis, eſteming yaj haue this perſuaſiō quhen yaj haue it not. Bot conſidering the vay of our iuſtification ſould be certane, Caluene is improuident becaus he preſcryuis not ane certane reull quhairby the reſt of the proteſtantis, quha diſſauis yame ſelfis be yair auin iugement, micht knau ane ſure common vay of iuſtification quhilk is not as zit expreſſit be ony of yis troup. The incertentie of yis ſame is ane caus yat ſamony of yat ſect departing out of yis varld, fallis in the deip pit of deſperation. Becaus yaj reſſauing of Caluenis doctrine yat na man can be iuſtefeit except he perſuade him ſelf vithout all heſitatiō yat his ſynnis ar remittit thruch Chriſt, and finding him ſelf oppreſſit vith the halie bur-

ding of greuous ſynnis, and not knauing ony argument of goddis vord be the quhilk it is manifeſt yat his ſynnis ar remittit, it reſtis yat he doubt vith him ſelf, and ſeing yat in ſik heſitation yair is na remiſſion of ſynnis as Caluin techis, quhat remanis to ſik miſetable creaturis, bot deſperation of yair ſaluatiõ. Off the quhilk I pray god ve had not ſik ¡experience as ve ſe daylie before our eyis. God grant yat the miſerable Caluiniſtis may in tyme perſaue hou yis thair damnabill and dangerous doctrine quhilk defraudis men of the treu and certane vay of yair iuſtificatiõ, and bringis yame to vtter deſtruction in ſaull & bodie.

20.

Quhaſoeuer is iuſtefeit reſſauis treu remiſſion of his ſynnis.

Prob.

The antichriſtian Caluiniſtis vill the ſynnis of men be ſua infixit in yair hartis, yat nather be repentance or vther menis yaj can be aboleiſt quhilk is ane deteſtable blaſphemie, for it rakis auay the ſtrenth and efficacie of Chriſtis blude, quhilk vas ſched for the taking auay of our ſynnis S. Paul 9. Hebr. ſayis: Chriſt deit to conſume, & alluterlie tak auay the ſynnis of many: quhilk can not be gif the Caluiniſtis ſayis treu, yat the ſyn of man rema

[illegible] in him ſiclyk 1. Hebr. That Chriſt is maid the purgation of out ſynnis: ſua yair ſynnis can not be purgit of ſynnis quhilk abydis pollute vith all kynd of vickitnes. Secundlie gif the ſynnis of men var not alluterlie abolisht the malice of adamis ſyn ſould be mair potent & bring gretar incommoditie to vs in infecting mankynd nor the pouar & verteu of Chriſtis paſſion in cleangeing the ſame: becaus Chriſtis death may not tak away yai ſynnis quhilk var contractit be the fall of Adam. Mairouer conſidering ve ar borne of Adam ſynneris in verie deid, & not onlie be imputation gif ve ar not deliuerit indeid from ſyn be Chriſt bot onlie be imputation, it is neceſſar yat adamis ſyn be of gretar force to condemnation nor the death of Chriſt to ſaluation. Chriſt Ieſus condamnis yis blaſphemie of the antichriſtian Caluiniſtis ſaying in the 8. of S. Iohne: gif the ſone (mening him ſelf) delyuer zou, ze ar frie in verie deid. ffor gif ve obtene not treu remiſſion of our ſynnis, hou could ve be treulie freed from iniquitie? S. Paull 1. Corinth. 6. ſayis: ze ar veſchin, ze ar ſanctefeit. hou can yaj be veſchin quha zit retenis ye faith of ſyn? or hou can yaj be ſanctefeit quha hes na halenes nor iuſtice in yame? for iuſtice hes na participation vith inquitie as ſayis S. Paull 2. Corinth. 6. and he vrittis to Titus 3.

he hes ſanit vs be the lauer of regeneration & renouation of the halie ſpreit quhilk he hes zettit in vs aboundantlie be our ſaluiour Chriſt Ieſus. This infuſion of the haly ſpreit could not be in men contaminat with yair ſynnis except it tuke auay the ſame. cap 1. Ioan. The ſone of god apperit in yis yat he ſould diſſolue the varkis of the deuill. How can thā the varkis of ſathan be diſſoluit gif yai remane haillelie in men? Mareouer gif ſynnis remanis, and ar onlie not imputit to vs, neceſſar it is yat yai quha ar glorifeit be zit defylit vith the filth of ſyn. This is the fructe of yis fyft anrichriſtian Caluinian euangell yat ſathan rigne be ſyn not onlie in hell bot alſo in the earth and heauins quhilk his deteſtable miniſters craftielie clokis be pretence of the bricht licht of the euangell as yair maiſter transfiguratis him ſelf in ane angel of licht, it var lang ro reherſe the teſtimoneis of all the godlie fathers and concilis quha hes condamnit yis maiſt peſtilent hereſie quhairby yai agrie vith pelagius denying yat ony is bapteſit indeid to haue remiſſion of his ſynnis as yai to the daynger of the ſaulis of ignorant people deny the adminiſtration of grace geuin be the ſacramentis. The Caluiniſtis hes contractit the ſame be ignorance of the vord imputation quhilk S. Paull vſis in the 4. chap. of the epiſt. to the Rom. Abraham be-

lenit god, & it yas imputit to him for iuſtice, quhair imputation ſignefeis not ane eſtimatiō of a thing as thocht it var preſent albeit it be not ſua indeid, as yaj expone, bot for the eſtimation & rakning of yat thing to be preſent quhilk is ſua in verie deid. For he ſubionis, to him quha vorkis, the reuaird is imputit not as grace bot as det: quhair imputit ſignefeis geuin in verie deid. ffor it var ane grit ſcorne to gif ane laubarer his reuaird be imputation efter yair mening, ſua yat he ſould neuer reſſaue it in verie deid, bot onlie tak ane conſait of the reſſait yairof, quhilk as it vald not be ſufficient to by his corporal fude, ſua yair phantaſticall imputation of iuſtice vil not be ſufficient to nurish yair miſerable ſaulis to lyff eternall.

21.

Euerie man is iuſtefeit be treu inuart and inherent iuſtice in his ſaull geuin be Chriſt, and not be imputation of Chriſtis iuſtice.

Prob.

As the idolatre Caluiniſtis vill yat all man be euer defylit vith ſyn, euin ſua yaj ſpulzie yame of treu, inuart, and inherent iuſtice, feinzeing yat yaj ar iuſtifeit quhen throu the apprehenſion of faith the iuſtice of Chriſt is onlie

onlie imput to yame, yat yaj being cled vith it as vith ane vther mannis garment may appeir iuſt before god althocht yaj be maiſt ſynfull in yame ſelfis. Bot ve vith the Catholik kirk defendis yat men ar iuſtefeit before god be ane treu and inherent iuſtice communicat to yame be Chriſt, & not be imputation & perſuaſion of ane vtuard iuſtice, bot be participation of ane inuart iuſtice obtenit be Chriſtis death. For oure firſt fatheris Adam & Eue before yair fall var not eſtemit iuſt before god be imputation of externall iuſtice, bot be iuſtice quhilk verelie, & indeid vas creat in yair hartis, quhilk yaj tint be breking of goddis commandiment: Bot ve ar reparit be Chriſtis paſſion to the ſame, or maiſt excellent degrie of iuſtice, quhairfra ve var deiectit be yair inobedience, as all treu Chriſtians vill confes quha vill not be blaſphemous aganis ye mereit of Chriſtis death & paſſion: zea as S. Paull planelie vrittis in the 5. to the Rom. ve at reſtorit to ane far gretar & mair excellet eſtait ſaying: Gif death hes had dominion ouer all men be the ſyn of ane man, mekle mair ſall yaj regne in lyff onlie be Ieſus Chriſt, quha reſſauis far gretar aboundance of grace and of the gift of iuſtice. Of yis it is manifeſt yat Chriſt Ieſus thruch his death & paſſion, hes not onlie reſtorit yat iuſtice to vs, quhilk ve tint be the diſobedience

of Adam & Eue, bot hes geuin it to vs mair aboundantlie. Quhairfore as our first forefathers var iust before god not be imputation of extern iustice, bot be iustice quhilk yai possessit and cõtenit in yame selfis, It is ane abhominable impudencie & maist contrarious to mennis iustification of the abhominable Caluinistis to say aganis the vordis of S. Paull, yat men ar iustifeit onlie be imputatiõ of ane vtuard iustice. This execrabill and dangerous opinion obscuris the great benefeit of our redemption, becaus yai mon deny yat Christis death had strẽth & efficacie quhairby it micht mereit treu iustice to vs from god the father: Speciallie considering our iustice thruch Christis mereitis deu to vs, not of liberalitie, bot of iustice. Mairouer yai diminish gretũlie Christis glore, quha vnder him as ane leuand and immaculat heid, vill that all the members be deid and infectit: Bot oure saluiour in the 6. of S. Iohne sayis the contrar, quha eitis me, sall leue for me. And i the 10. chap. I come yat yai micht haue lyff, & yat in gretar aboundance: seing yat iustice is the lyff of our saulis vithout the quhilk ve can not leue to god be Christ, The Caluinistis as treu members of ye antichrist taking auay yis treu and inuart iustice, be yair pestiferous doctrine, bringis yair blind auditouris to eternall death of saull &

body. Alſo our iuſtice conſiſtis in cheritie to-uart god & our nichbour, and yairfore man be inherent & within our ſaulis, as S. Paull techis Rom. 5. ſaying. Cheritie is diffuſit and zett in our hartis. And 2. Corinth. 4 ve haue yis treaſor in veſchellis of layme. And ye ſcripture in all placis teſtefeis yat ve ar innouat or maid neu, ſanctefeit & pefytit day be day. Mairouer how can it be, yat ve ar callit iuſt be yat quhilk is not in vs? ſeing it is aganis nature that ony thing can haue the denomination be ane qualitie quhilk it contenis not: as a blak more of India can not be denominat quhyt be the quhytnes of ſnau, nor zit the ſnau can not be callit blak be ye moris blaknes, becaus yat qualitie is outuard and not inherent, And as ane fule can not be callit vyſe be ane vtuard viſdome quhilk is onlie in another man: ſua mē can not be callit iuſt be yat iuſtice quhilk is onlie in Chriſt and not treulie in yame, communicat & geuin be Chriſtis death and paſſiō. Thir antichriſtianis playis faſt and lous vith pure ſimpill menuis ſaulis, perſuading yat yaj haif the faſt end of the cord, quhilk yaj find lous, quhen yaj drau it: for yaj vald appeir to extoll the meritis of Chriſtis paſſion, and in the mene tyme takis away the communication & participation yairof maiſt fraudfullie, confeſſing be vord the abondance of Chriſtis iu-

ſtice, bot indeid yaj mak him ſa pure, yat he may not mak vs riche be the ſame, or yat he hes not mereit before his father be his death and paſſion, yat he may communicat and gif vs treulie his iuſtice, aganis the expres teſtemonie of S. Iohne chap. 1. ſaying: That ve haue all reſſauit of his fulnes. And 2. pet. 1. be quhom he hes geuin vs maiſt gret and precious thingis promiſit yat be yame, ye may be participant of the heauinlie nature, and Epheſ. 4. aſcending to the heich place he hes led captiuitie captiue, and geuin giftis to men. Quhat vther thing ſignefeis all yir teſtemoneis bot yat Chriſt Ieſus hes verelie communicat and geuin to vs baith iuſtice and ſanctification, vithout ony mention of the Cauiniſtis imputation? quhairby yaj defraud the ſaulis of men of the treu lyff & perfection yairof, quhilk is yis inuart and inherēt iuſtice reſſauit be Chriſt Ieſus, as teſtefeis all the ancient doctoris. S. Dionyſe diſciple to S Paull. chap. 1. Eccleſ. Herarc. Callis yis iuſtification deification, quhairby the creature is maid loning & tender to his creator. S. Baſil callis it the participation of ye haly ſpreit, i his buik *De ſpiritu ſancto*. S. Chryſoſtome in pſalm. 118. callis it ane gudnes infuſit be god, and yat in iuſtification nor onlie our ſynnis ar forgeuin, bot alſo baith grace and cheritie is zett in vs. 5. chap. 9. & 10.

De peccatorum meritis, & de spiritu & litera chap. 15. & 30. Callis the pulchritude of the inuart mā ye gage and gift of ye haly spreit, and he exponis yis iustice to be callit the iustice of Christ, not as the Caluinistis feinzeis yat it remanis onlie in him, bot yat he communicattis the same to vs, and in his 26. tracteis, quhat is the iustice of god & the iustice of man? The iustice of God sayis he, is not heir callit that be the quhilk god is iust, bot quhilk god geuis to man yat he micht be iust. And in his 9. chap. *De spiritu & litera*, goddis iustice is manifest, be the quhilk he is not not iust, bot be the quhilk he indeuis man, quhen he iustefeis ane synner. The rest of the ancient doctoris ar of the same iugement.

Off yis men may se the fraudfull dissait of the Caluinolatre ministers, quha albeit yaj vald appeir to attribute oute iustification to Chtistis passion, zit in verie deid yaj deny the same, denying yat Christis iustice is in verie deid communicat to vs, as yair maister sathan author of yis fyst euangel intysis yame.

22.

It is contrare ye veritie to say that all our varkis ar syn before god, &c.

Prob.

The Caluiniſtis followand the fute ſteppis of Luther the eldeſt ſone of ſathan in the 32. article, and his ſone naturall fatheruar Iohne Caluine lib. 2. inſtit. chap. 10. ſect. 36. ſchawis yame ſelfis ſua gret ennemeis to gude varkis(as euill doars yame ſelfis hauing ane inuart aſſurance of yair auin peruerſit conſcience, yat all yair actions var deidlie ſyn eſteming the ſame of all vyer men) yat yai afferme all the gude varkis of the regenerat and maiſt godlie men, to be deidlie ſyn in goddis preſence. This maiſt horrible blaſphemie is refutit be maiſt cleir teſtemoneis of the ſcripturis: ffor S. Paull 1. Cor. 7. ſayis: gif you Marie ane vyff, you ſyn nis not, & gif ane virgin Marie ſcho ſynnis not. And in the 3. chap. of the ſame epiſtle S. Paull ſayis yat ſum beildis gould, ſyluer, and precious ſtanis, mening gude varkis acceptabill to god, as all the ancient doctoris exponis yat place. And S. Dauid quhen he vas myndit to beild the kirk, he not onlie ſynnit not, bot god approuit gretumlie his gude purpoſe & intention. And in the 25. of Num. quhen phinees mouit be the halie ſpreit ſleu the madianite, ſynnit not, as god him ſelf vitneſſis. Mairouer quhat thing is mair deteſtable nor o eſteme yat the halie martyrs ſynnit in thotling maiſt cruell martirdome for Chriſtis caus? ſeing Chriſt him ſelf vitneſſis in the 15. chap.

of S Iohne, That to be ane cheif argument of cheritie, quhen ony man tynis his lyff to ſaue the ſaulis of his nichbouris and freindis. Hou can it be yat Chriſt (as vitneſſis S. Mattheu in the 25. chap.) ſall gif lyff eternall for almous deidis & vther gude varkis in the latter iugement, gif all the varkis of iuſt men be ſin, ſeing the reuaird yairof is death eternall? hou could S. Paull 2. Timoth. 4. houp the croun of iuſtice for his gude varkis, gif yai var nathing bot ſyn? and quhen he ſufferit ſa gret trauellis & tormentis for Chriſt, he did na vther thing gif ve beleue the leing ſpreit ī Caluine, nor to heip daylie ſyn vpon ſyn. Is not yis to depres the efficacie and ſtrenth of Chriſtis blude ſched vpon the croce quha come in yis varld to diſſolue the vark of the deuill? and as S. Iohne ſayis chap. 3. epiſt. 1 he come to mak ane peple acceptable to him ſelf, and followar of gude varkis. ffinalie gif all our varkis be ſyn, all men ſynnis quhen yai perſuade yat god ye father is mercifull to yame for Chriſtis ſaik. Quhairfore yai obtene remiſſion of yair ſynnis be ſynning, quhilk is ane horrible blaſphemie aganis Chriſt Ieſus.

Off yis men may ſe yat the antichriſtian Caluiniſtis confeſſis vith yair auin mouth, yat in all yair lyftyme yai leue maiſt vickitlie & gif yai imbrace not the richt vay & doctrine

of the Catholik kirk yaj ſall de in yair impietie, ſua yat as yaj haue followit the deuillis, euer ſynning in yis mortall lyff, ſa yaj ſall reſſaue reuaird vith yame for yair cõtinuall ſynnis in lyff to cum, eternall damnation: from ye quhilk god of his mercie deturne yame quhill as tyme of repentance is grantit, and gif yame illuminat hairtis to perſaue hou yaj haue peruertit ſindrie placis of ſcripture, quhair mennis varkis and iuſtice is diſſallouit, quhilk ar not, to be vnderſtand of ſik varkis as procedis of the ſpeciall grace of regeneration thruch Ieſus Chriſt, bot of yai quhilk ar done ayer be men vnregenerat, or ellis quha neglecting the grace reſſauit, fallis in deidlie ſyn agane.

23.

Thais gude varkis quhilk procedis from the grace of god meritis eternall lyf as ane iuſt reuaird quhilk is les and mair in the heauins according to the diuerſitie of mennis meritis vpon ye earth.

Prob.

All ye vorthenes and efficacie of gude varkis procedis of grace and cheritie, quhilk Chriſt hes promerett to vs be his death & paſſion,

and genis to vs be his frie mercie: ſua yat quhē ye command gude varkis, ve extoll the precious blude of Chriſt Ieſus and the mereit yairof: becaus he hes promereit from god ye father, yat grace to vs, from the quhilk our gude varkis procedis, and ve doing the ſame thruch his mercie, deſerue for reuaird lyff euer leſting, for this caus it is writtin in the. 12. of Geneſ. I am yj protector, & yj reuaird is verie gret. par. 15. Thou ſall reſſaue reuaird for yj vark. Pro. 11. To him quha plantis iuſtice, yair abydis ane faithfull reuaird. Sap. 5. The iuſt ſall leue for euer, and yair reuaird is vith the lord. Apoc. 22. Behald I cum ſchaiſt & my reuaird is vith me, to gif to euerie ane, according to yair varkis. 1. Cor. 3. Euerie ane ſall reſſaue reuaird according to his auin laubor. Seing yairfore ye reuaird quhilk god ꝓmeiſſis for our gude varkis, is eternall felicitie, and yair can be na reuaird vithout it be deſeruit be ſum preceding mereit, Becaus mereit & reuaird ar referrit the ane to the vther be ane mutuall reſpect and relation, as ve ſpeik in the ſchulis, ſua yat the ane is not vithout the vther: Thairfore the iuſt mē meritis lyff euerleſting be yair gude varkis, proceding from the grace in vs quhilk is reſſauit thruch the mereit of Chriſtis paſſion. And becaus our ſcrupulous aduerſaris admitis na thing bot the expres writtin vord, and quhen it is brocht aganis yame thrauis the ſame at yair

pleſour, leſt yaj faſſlie deny yis vord (mereit) to be fund in the ſcripture, I remit yame to ye 16. chap. of Eccleſ. ſayng: All mercifulnes ſall mak place to euerie ane according to the mereit of yair varkis: and yairefter ī the 38. chap. ſpeking of the deid, ſayis. Murne ane or tua dayis according to his mereit. Oure ſaluiour Ieſus Chriſt in the 25. of S. Mattheu promeiſis to gif euerleſting lyff for gude varkis, done be men in yis varld: I vas hungrie & ze gaue me to eit, I vas dry and ze gaue me to drik, Be the quhilk vordis he ſchauis yat mennis gude varkis ar the caus qūhy Chriſt geuis to yame lyff euerleſting: Bot yaj can not be the caus of yis reuaird except yaj mereit the ſame, aſ he ſubionis of the vickid yat yair ſynnis deſeruis euerleſting damnatiō ſaying: I vas hungrie & ze gaif me not to eit: Gif gude varkis be ī na vayis meritorious of lyff eternall, quhy vrittis the godly Tobias 12. chap. ſaying, That almous deid delyueris man from death and purgis ſynnis, and cauſſis vs obtene mercie & lyff euerleſting? And the denein prophet Daniel ſayis in the 4. chap. geuand counſall to Nabuchodonoſar: Redeme yj ſynnis be almous deid, and yj iniquitie be petie of the pure. Let the contemnaris of gude varkis & vorkaris of all iniquitie peruert yir manifeſt placis & teſtemoneis of ſcripture as yaj do all

vthers, to eſtableis the kingdome of the anti-chriſt, denying yat of iuſtice before god ony reuaird ſould be geuin to the mereit of gude varkis, contrare to S. Paull, quha ſchauis not him ſelf ane Caluiniſt, ſaying: god is not iuſt yat he vill forzet zour varkis: Bot the diabolicall Caluiniſtis not onlie ſayis That god forzetis our gude varkis, quhilk ve do thruch Ieſus Chriſt, Bot alſo thinkis it ane gret benefit yat he forzettis the ſame. Becaus yaj ſay maiſt blaſphemouſlie aganis the treuth, that yaj ar all bot ſyn. Fynallie cõſidering the Caluiniſtis grantis vith vs yat our firſt parentis Adam & Eue micht haue mereit before god be yair varkis, quhy dar yaj ſa impudentlie deny yis dignitié & excellence of gude varkis in yame, quha ar renouat in Chriſt Ieſus, and ar quicknit be his ſpreit? as thocht Chriſtis precious blude hes contribute na dignitie to vs nor the grace quhilk he hes deſeruit for vs, may not be the caus of ſa excellent varkis in vs, as yat grace quhilk vas in our firſt foreſathers, quhilk is ane blaſphemous blaſphemie aganis Chriſtis paſſion. Let yir Caluinolatres heir quhat the ancient doctoris techit in the primitiue Kirk concerning yis mater. S. Auguſtin tract. 67. in Ioan. ſayis: Euerie man ſall reſſaue in heauin according to his mereit. And in his 105. epiſtle ſall yair not be yairfore na meritis of our

gude varkis? Treulie yair ſalbe gret mereit, becaus men ar iuſt: Bot yair vas na meritis quhairby men micht be iuſt. Herby S. Auguſtin declaris that althocht ve mereit na thing before our regeneratiõ, zit reſſauing iuſtice be Chriſtis paſſion, & doing gude varkis according to the ſame, ve deſerue lyff euerleſting. Lykuiſe S. Auguſtin vrittis in his 7. anſuer of perfection of iuſtice: Efter yis lyff reuaird is geuin, bot onlie to yame, quha hes cõqueiſt in yis lyff the mereit thairof. S. Ierome. 1. dial. contra pela. ſayis: Quha hes gretar mereit, ſall obtene gretar glore in heauin. S. Cyprian. 1. ſermone de elemoſina ſayis: That ve mereit lyff eternall be gude varkis. Let ye vorshippers of Caluenis fyft euangel conſider hou malicioufle yaj reſiſt to ſa mony plane teſtimoneis of ye haly ſcripture & ancient doctoris pretending the defence of Chriſtis glorie be vord quhilk yaj manifeſtlie impugne indeid, denying the reuaird of gude varkis teching to ye ſimple and ignorant peple yat yaj derogat to Chriſtis paſſion, quhilk is maiſt fals & erronious: Becaus ye gudnes of our varkis, quhairby ve mereit eternall lyff, procedis onlie of the mereit of Chriſtis paſſion in vs, & not be imputation onlie, as yaj feinze. Thair blaſphemie denying degreis of dignitie in heauin, quhilk men deſeruis thruch yair gude varkis,

making the vergin Marie and yair common
huris alyk, gif yaj haue perſuaſion of impu-
tatiue iuſtice. Eſteming lykuyſe S. Paul, & ony
of yair vane ſquyaris equall in dignitie in
heauin, may be notriouſlie knauin to all men
For as yaj affirme yat men obtenis eternall
lyff onlie be imputation of Chriſtis iuſtice,
ſua yaj aucht to proue be teſtemoneis of ſcri-
pture, yat yis iuſtice is equallie imputit to all
men, yat yairby yaj may be equall in lyff euer
leſting, quhilk vas condamnit be the ancient
kirk i the dereſtabill heretik Iouinianus. The
Catholik kirk hes techit vs in all eagis, yat mē
iuſtefeit be gude varkis in Chriſt Ieſus, reſſauis
according to the difference of the meritis yair
of, grettar or ſmallar reuaird, According as S.
Paull ſayis 2. Cor. 9. he yat ſauis in ſcarſenes,
ſall lykuyſe ſcheir in ſcarſenes, and quha ſauis
in bliſſingis, ſall ſcheir in the ſame. For it is
aganis all iuſtice, yat he quha lauboris litill,
ſould haue ane equall reuaird vith him quha
lauboris grittumlie, vtheruyſe the halie and
godlie men ſould in vane laubour to bring
out mair excellent gude varkis nor vtheris:
ſeing yaj micht not houp for grettar reuaird.
Nather may ony man anſuer as ſumtyme Io-
uinianus did, yat men ſould not do gude var-
kis, to augment yair iuſtice, bot onlie to retene
it anis conquiſit: becaus S. Hierome auſuetis

ſufficientlie, be the example of the improffitable ſeruand, quha hyding vnder the earth the talent committit to him, for feir to tyme the ſame, vas eſtemit be oure ſaluiour Chriſt, inferiour to yame quha gaif furth yair talētis to proffett. Thairfore men aucht to do gude varkis not onlie to keip yair iuſtice anis reſſauit, bot to augment the ſame daylie, yat yair reuaird and glore may be gretar in heauin. I beſeik all gude chriſtian men to conſidder the maiſt arrogant ſpreit of the ſodomeit beſtaill beiſt Beza vith his zung man audebertus (as teſtefeis his auin epigrammis) quha is not eſchamit to peruert the formar ſcripture, & S. Ieromis treu expoſition, bot alſo be ane deuelish ſpreit, takis the defence of tua condemnit heretikis Iouinianus & Vigilantius ſaying vpon the 13. chap. of the actis: I tak God and the Angellis to vitnes of the intollerable hardines of Ierome in thrauing the ſcripturis, as is manifeſt be yat quhilk he vrait aganis Iouinianus & Vigilantius: This is the impudencie of yit neu ſtartup heretikis, quha reſuſcitatis auld condamnit hereſeis defending the ſame, not onlie aganis the ancient doctoris bot alſo aganis manifeſt ſcripturis: for quhen Chriſt ſaid of S. Iohne the baptiſt, that the leiſt in the kingdome of heauin vas gretar nor he, ſchauis planelie yat yair ar diuerſis degreis in

heauin. And in S. Mattheu. 19. ſayis, That his Apoſtlis ſall ſitt in heauin and iuge the tuelf trybis of Iſraël, quhilk could not be, gif yai var not of hear degrie and dignitie nor yai. S Paull 1 Cor. 15. ſayis: That as ane ſtarne differris from another in cleirnes, ſa in the reſurrection of the deid, ye glore of ane, ſalbe brichter nor of ane vther. And S. Iohne chap. 4. In my fatheris hous, yair is mony manſions & abyding placis. Fynallie as yair ſall not be ane equall pane of the condamnit, bot euerie ane according to the greines of his iniquitie ſall reſſaue gretar torment nor vtheris: ſa the glore of the ſanctis in heauin is not equall, bot according to the degreis of yair meretis: ffor yis caus S. Cyprian *de laude Martyrij* ſayis: That martyrdome bringis furth ane hundreth fauld of fructe, and verginitie threſcore. S. Hierome prouis the ſam expreſſie aganis Iouinianus. S. Chryſoſtome *Hom. 22. ad Hæbreos* ſayis: according to the vorthenes of mereit, euerie man ſalbe reuairdit vith glore. S. Auguſtin 26. chap. de ſancta virginitate ſayis, yat in the lyff euerleſting, the brichtnes of meritis ſall ſchyne diſtinctlie as yair be many manſions vith god the father.

Off yis all men may ſe the malicious deſait of ſathan, preching be the mouth of his Caluinian miniſters, vald tak auay all gude

varkis and the iuſt reuaird yairof in heauin. Quhairby ve ſe be experience the fructe of yis deteſtable doctrine. For as our forefathers knauing yat the reuaird bayth of gude varkis & of ſyn, ſould be geuin to euerie man at the latter iugement according to yair deſeruingis, yaj leuit ſa vprichtlie ane touart another, yat be ane ſimple promeis ye ane nychbour faithfullie gaif credeit to another: Bot ſen yis doctrine aganis gude varkis vas prechit, the maiſt ingenious men of lau can not mak contract, obligation, acquittance, chartur, ſeſing, infeftment, or vther leittre quhatſumeuir ſa ſure, bot the deulish falſett of the improuaris of gude varkis vill find ſum golenzeis to infirme ye ſame, becaus men ar techit yat gude varkis meritis na thing to yair ſaluation.

24.

Na man can be certane that he vill perſeueir in grace anis reſſauit vithout he knau the ſame, be ane ſpeciall reuelation.

Prob.

The Caluinolatre miniſters aſſuris yame ſelfis and yair diſciples na les nor yat God is in heauin, yat yaj ar predeſtinat to lyff and ſall perſeueir contenuing in grace vnto the end: quhais temerarious rashnes may be refutit in

ane

ane vord: becaus na ſcripture dois teiche yame ye ſame. For yairin thair is onlie cõtenit gene-rall propoſitions and promeiſſis as yis: Quha perſeueris to ye end ſall haue lyff eternall: Bot in the haill ſcripturis it is not fundin, that Cal-uine, Beze, frere Craig, or ony forloppin monk and renegat preiſt ſall perſeueir in grace vnto the end. Vtheruyſe euerie man ſould not onlie be certane of his auin cõtenuing, bot alſo of all vtheris: becaus quhatſumeuir thing is contenit in the ſcripture ſould not onlie be beleuit be ane or twa, bot be all men: Bot it is fals yat men ar certane of all vthers perſeuering. Sindrie placis of the ſcripture teſtefeis yat vithout the gift of reuelation and prophecie na man can knau certanlie thingis to cum. Eccl. 8. Ane mã may not knau be ane meſſinger quhat thing is to cum. And in the 27. of the Prouerb. Glore not of yat quhilk is to cum, becaus it pertenis onlie to god to knau yaj thingis quhilk ſall cum. Iſai. 41. ſchau the thingis to cum, and ve ſall knau yat ze ar goddis. Quhairfore all yir Caluinolatres mon be goddis, or at the leiſt neu prophetis, hauing inſpiration of God gif yaj knau ſua certanlie thingis to cum to yame, as yaj perſuade in yair auin cairles hairtis. The diabolicall Caluiniſtis deſauis the ſim-ple peple ſaying that vnles euerie particular man perſuade him ſelf yat he ſall remane in

the grace of god, he can not beleue lyff euer-leſting, quhilk argumēt is of na effect, becaus the Caluiniſtis man beleue lykuyſe eternall dānatiō: and zit yai will not confes yat yairfore yai ſall reſſaue eternall damnatiō. Mairouer ye faithfull ar commandit yat all the tyme yai ar in yis dāgerous lyff, yai ſtryue aganis michtie ennemeis, The deuill, The flesh, and the varld, and feir continuallie yat yai be not ouercum be ony of yame, quhairby yai may be ſtayit from lyff eternall as S. Paull ſayis 4. to the Hebreuis. Let vs feir leſt peraduenture ony of vs leuing the promeis of entring in reſt appeir to neglect his deutie. And ī the 11. to the Rom. Thou ſtandis be faith: Be not ouer heich in yi auin cōſait to feir. Siclyk ī the 2. to ye Philipp. vork zour auin ſaluatiō vith feir and dredour. Seing it is vane to feir yat quhilk men knauis certanlie vill neuer cum, The antichriſtian Caluiniſtis may iuſtlie ſcraip auay the former ſcripturis, quhair treu chriſtianis ar commandit to ſerue god in feir: Becaus yai ar certane of yair victorie, and yai ſalbe in heauin or yair feit be cauld. Thir ſtout and hardie varriors may accuſe S. Paull as ane contemnar of yis yair fyft euangell, ſeing he not onlie exhortis men ſa erniſtlie to feir, bot alſo ſayis of him ſelf 9. Cor. 1. I ſubiect my auin bodie and chaſtiſis it, leſt yat efter I haue prechit ye euangell

tolvtheris, I be maid reprobat my ſelf. Quha ar not blind may ſe be yis teſtemonie of S. Paull, yat being in grace ve may do yaj thingis, quhilk may mak vs reprobat: aganis the quhilk daynger, to ſerue god in feir and dredor (vithout ſik arrogant preſumption and vane perſuaſion proceding of the deuill) is ane maiſt healhſum medecene. This arrogant preſumption is condamnit be the haill anciẽt doctoris. S. Auguſtin 11. de ciuit. Dei. cap. 12. ſayis. The godly mẽ ar fund euer vnſure of yair perſeuerance to the end: for quha can aſſure him ſelf yat he ſall conteneu vnto the end vithout ane ſpeciall reuelation? S. Ierome 2. contra Iouinianũ. Is is vrittin, glore not of yat quhilk may chance the morne: for als lang as ve leue, ve ar in ane battel, and ſalang as ve ar, yair is na ſurenes of victorie. S. Chryſoſtome homil. 11. ad Philippen. Gif Paull quha ſufferit ſamekle vas not ſure as zit of his reſurrection to lyff, mekle les may ve be ſure. S Ambroiſe in Pſalm 37 albeit euerie ane var Innocent, zit he could not be ſure, ſeing yair is ane daylie battell contrar ſa gret & michtie ennemeis.

Nou let the Calumiſtis cloke yair impietie, & deny yat yaj haue reſuſcitat out of hell the blaſphemous error of the deteſtable. heretik eunomius, quha as S. Auguſtin teſtifeis of the hereſie *ad quod vult de &c.* preſumptuoſlie ſaid

yat nane of yame quha anis imbracit yat faith quhilk he prechit micht perish. The quhilk herefie vas condamnit alſo in Iouinianus. Gif men vill diligentlie try vithout all inordinat affectiõ, yaj ſall planelie perſaue, yat the ennemie of mãnis ſaluatiõ is ye cheif author of yis doctrine of cairles ſecuritie, caſting af al feir and perſuading yat gude varkis meritis na thing to mannis ſaluation: for the deuill quha gais about lyk a roring lyon ſekand quhom he may deuore, lauboris be all meinis, to perſuade ane preſumptious ſecuritie ſalang as mé hes tyme and ſpace to bring furth the fructe of gude varkis, yat being deſtitut of the confort yairof, & oppreſſit vith horror of conſcience be rememberance of yair maiſt vicious lyff, quhilk the ennemie of mannis ſaluation is biſſie to propone to yamè at ye hour of yair death yaj ſall ſua deip in the pit of deſperation, & ſik ſenſis & feling of dredor, yat nather Caluene nor Bezais exhortations may releue yame of the ſame. God grant yat euerie ane of yame refuſand yis arrogant preſumption may humble yame ſelfis to ſerue God in yis lyff in feir & dredor, & according to the commandiment of S Paull bring furth gude varkis, ſeing yat not the heraris, bot the doars & vorkaris of the lau ſalbe ſauit.

quitie of religion and ſucceßion of Paſtoris in the Catholik Kirk, quhilk heretikis as the Caluinolatre antichriſtian miniſters can not ſchaw, quha not entering at ye dur, hes violentlie diſpoſſeßit lauchfullie callit paſtoris.

Remember of the dayis of yj prediceſſoris, conſidder all yair generations & eagis, inquyre at yj father & he ſall ſchaw the, & of yj forbearis & thay ſall tell the. Deut. 32.

Tranſgres not the boundis quhilk yj forbearis hes put. Prouerb. 22.

My ſone Keip the preceptis of yj father, and put not auay the lau of yj mother, bind yame contenuallie in yj hairt, & put yame about yj neck: quhen you gangis let yame pas vith the: quhen you ſlepis let yame keip the, and ſpeik vith the quhen you valkis. Prouerb. 6.

The kirk is the pillar & ſure grund of ye veritie. 1. Timoth 3.

Chriſt hes geuin ſum apoſtlis, ſum prophetis, vthers euangeliſtis, paſtoris & doctoris, to the edification of his body vnto the end of the varld, That men be not careit auay vith all vynd of doctrine, to be circumuenit be de-

ception of error. Epes. 4.

Thair sall cum in the latter dayis begylaris in deceat, gangand efter yair auin concupiscence and lustis. 2. Petr. 3. Beuar vith fals prophetis quha cummis to zou cled in lambskyn nis or outuard simpilnes, bot inuartlie ar reuening volfis, ze sall knau yame be yair varkis. Matth. 7. Thay ran & I send yame not. Hierem. 14. for sik fals apostlis ar deceatfull vorkaris transfigurand yame selfis in Christis Apostlis, quhilk is na maruell, becaus sathan transfiguratis him self in the angel of lycht. Thairfore it is not to be thocht strange, yat his ministers be transfigurat as yai var the ministers of iustice, quhais end salbe according to yair auin varkis. 2. Cor. 11.

I desyre yai schau me of quhat authoritie yai ar cum, let yame schau the beginningis of yair kirkis, and the ordor of yair bischops be continuall succession from ane of the apostlis or apostolical man, as ye smyrneās schauis polycarpus quha vas plac't be S. Iohne. And ye Romane kirk schauis Clement cōstitute be S. Petir: let the heretikis feinze ony siclyk thing. Tertull. de præscrip. hæreticorum.

O Sindrie thīgis retenis me ī ye haly Catholik kirk: The consent of people & nations: the succession of preistis vnto yis present bischop from the seat of the Apostle Petir, to quhom

the lord efter his resurrection commendit the feiding of his flock: This same Catholik retenis me in the same. Aug. cõtra epist. Manichæi fund. cap. 4. Thay perturb the ordor begun at the apostle Petir kepit to yis eage be cõtinuall succession of bischoppis, ascryving to yame selfis ane ordor vithout begyonning, and ane bodie vithout ane heid. Aug. chap. 110. in lib. quæst. veteris & Noui. test. I micht produce sin drie vther testimoneis of the scripture and ancient doctoris to confirme the continual succession of pastoris in Christis kirk: to quhom he promisit assistance of the haly spreit vnto the consummatione of the varld, as vitnessis S. Iohne cap. 14. saying, I sal pray the father and he sal gif zou ane vther conforter to vit, the spreit of verite, quha may remaine vith zou for euer: the quhilk argument vas vsit be the ancient doctoris aganis al heretikis risin in thair dayis, and is indissolubil aganis the Caluinolatre ministers: for seing Christ Iesus establesschit ane ordour of lawfullie callit pastoris quha sould be teachit be the haly spreit and haif continual succession to the consummatione of the varld, al extraordinaire pastoris ar excludit, quha not cumming in at the dure, (as vritis S. Iohne cap. 10.) In Christis scheip fald, ar lyk theiuis and throt cutteris, intruding thair selfis violentlie be fals vsurpatione of the scri-

peure, calling thair damnabil and perueirſit interpretatione of the ſame, the bricht licht of ye euāgel. Gif thou ſall demād at ane Caluinifte quha in the face of the earth befor Caluin ſen the apoſtlis dayis, of al the doctoris that hes beine ſen ſyne, teachit ſik doctrine as Caluin: He ſal not haif ane vourd to anſueir, bot haif recourſe to the Inuiſibilitie of thair kirk. It had bein guid to mony ſaulis, that it had remanit inuiſibil. The Donatiſtis preachit that the vourd of God vas not treulie preachit vnto thair dayis and that thair vas not ane viſibil kirk befor thair age, as S. Auguſtin vitneſſis vritand aganis thraime. This hes beine the Euaſione of al heretikis in al agis falſifeing Chriſtis promeis cōcernīg perpetual ſucceſſiō of paſtoris, the quhilk is ſa damnabil in the ſelf, and vithout al probabilitie, that nether knox nor ony of his factione ſen his dead dorſt tak in hand to vrit ane anſuer to maiſter Iames Tyreis beuk concerning the viſibilitie of the kirk: zea quhen ſum of thaime ſcheu thair anſuer to thair general aſſemblie, it become inuiſibil as thair kirk vas before thame ſelfis: and lat be to maik ane anſueir to that mannis beuk quha for his ſingulare lerning and vprichtnes of lyuing is ane gret honeur to our contrie, chriſtiſone of dondie cauſit burne the ſame at the market croce and ſa

ſchanit his auin ignorance in place to tak the pen to mak ane anſuein vſit the fyre, quhilk vas the ſeureſt vay for him and ſik vtheris, quha lyk parrokettis enterreneis ye auditouris be clattering tellis. The neakit vourdis of the ſcripture is not the treu vord of God. For S. Paul ſayis, litera occidit. 1. The letter or ſcripture literatlie tane, ſla yis bot the ſcripture faithfullie exponit is the treu vord of God; the hail ancient doctoris teſtifeis that the heretikis in thair dayis vſit na vther thing bot the ſcripturis albeit falſlie exponit efter thair auin ſenſuall iudgement. S. Hierome vritis in his dialogue aganis ye heretik Luciferianus ſayīg, it is not meruel that thou and vther heretikis citis the ſcripture, albeit falſlie, becaus the deuill him ſelf quhan he temptit Chriſt brocht ſcripture bot in ane fals ſens, as vitneſſis S. Matheu cap. 4. ſa it is not meruel that ye antichriſtian miniſters vſe the ſcripture falſlie to confirme thair deteſtabil hereſie befor the ſimpil pepil, quha knauis not hou the ancient doctoris exponit the ſame: zea the miniſters ſelfis knauis als mekil of thaime, as thay read in Caluinis varkis falſlie alleagit, or impronit and reiectit moſt impudentlie, S. Auguſtin in his 222. epiſt. to cōſentius ſayis, al heretikis appeiris to follou the ſcripture, bot in deid thay follou thair auin errour, and be this thay ar callit

heretikis, not that thay contemne the ſcripturis, bot becaus thay vnderſtand not the ſame treulie. Tert. vrytand of the heretikis ſayis, that thay receaue not ſumme of the ſcripturis (as I haif proben in the fiirſt chap. of my buke of the miniſters) bot gif thay receaue thame, thay peruert the ſame, be eikīg and patīg, be fals applicationis and miniſtrus interpretions. For this cauſe Chriſt in the 7. of S. Matthew comparis thame to voulfis in lambis ſkinnis, quhilk Lyrinenſis ane thouſand zeiris ſyne interpretis to be heretikis cled vith the ſcripture falſlie exponit. S. Auguſtin in his thrid buke of baptiſme aganis the Donatiſtis cap. 19. ſayis, that ye heretikis ſa corruptis the ſcripturis, that thay apply thame to the phantaſies of thaire auin inuentione. For this cauſe S. Iohne chap. 17. Apoc. comparis hereſie to ane hure quha hes ane goldin coup ful of diuers abominationis, quhilk is the ſcripture falſlie exponit in diuers headis of religione. Tertulliane comparis it to ane harlet trimlie dekkit vith fals couleurs. Lyrinenſis cōparis heretikis to apothecairs quha commendis venemus medicine be ane fals titil of hailſume remeiddis, ſa al heretikis (as dois the Caluinolatre miniſters) commendis thair venemus doctrine vnder the titil of the ſcripture. This is the ſubtil craft of ſathan to deceaue men vnder the preſence, of veritie: gif

he come in his auin habit, he ſould not deceaue the varld be his miniſters, bot haifand pretext of the ſcripturis, deceauis facil and licht ſpreitit men to thair cõdemnatione in ſaul and bodie, quhilk is ane lamẽtibil caiſe: for as ſayis S. Auguſtin it is mair horribill to ſe ane ſaul caſſin in the fyre of hell, nor to ſie the ſubuerſione of the heauins and al the elementis be inquenſibil fyre. Of thrie ſcore and ma hereticall ſectis quhilk the ennemie of mannis ſaluatione foſteris in Scotland, ingland, and Germanie, euerie ane obſtinatlie vſis the ſcripturis to proue thair opinione ſaying that thair doctrine procedis from the haly ſpreit. I demand of ane Caluinian miniſter, quha hes left that Kirk quhairin he vas baptiſit, and al his forbieris, be quhat moyen may he perſuade to ane Lutheriane, yat ye Caluiniſme is the treu religione? gif he vil anſueir that he may knau that be the vryttin vord, the Lutheriane vil al ledge the vryttin vord mair expreſly for his religione nor the Caluiniſt can do: gif he vil anſueir that it is the vrittin vord of God treuly exponit, the Lutherian vil accept this, and affirme that his ſect hes the treu expoſitione of the vrittin vord, and vil ſay als aſſuritly that it procedis from the haly ſpreit, as the Caluiniſt cã do. Quhat thã is ye nixt remede? gif thay remaine baith in thair contrair reli-

gione, the ane mō gang to hel, or rather baith, deing out of the treu kirk. It is ane blaſphemie aganis Chriſt to ſay, that he quha hes ſched his blode for all men, hes not left the moyen to knau in quhat kirk the Lutherian or Caluiniſt may receaue the treu expoſition of the ſcripturis: and ſeing this can not be in ony particulair ſynagogue be ony particular man, becaus S. Peter 2. epiſt. 1. ſayis that the treu expoſition of ye ſcripturis conſiſtis not in ony particular mānis interpretation, thairfore ye treu interpretatiō of the ſcripturis mon be only ī that kirk ī ye quhilk according to Chriſtis ꝓmeis thair is perpetual ſucceſſiō of doctoris, quhilk is only ī ye Catholik and Romane Kirk, quhilk hes cōdēnit al hereſie in al eagis ſua yat as S. Hierome vryttis contrair the Luciferianis, it is proper to heretikis to affirme that the treu kirk is ane bordel. I ſay vih him quha euer thou be quha teachis neu doctrine, I pray the ſpair the Romans earis: ſpair the faith louit be ye Apoſtlis voce, quhy labouris thou efter four hundereth zearis (ve ſay efter fyftein hundreth zearis) to teache that quhilk vas neuer Knauin befor? the varld vas Chriſtiane vnto this age befor this doctrine, I ſall keip that faith in my auld dayis, in the quhilk I vas borne and baptiſit.

CERTANE QVAESTIONIS TO THE QVHILKIS ve deſyre the miniſteris mak reſolute anſuer at yair Nixt generall aſſemblie, and ſend ye ſame imprentit to vs vith diligence: vtheruyſe Ve proteſt yat yair prętēdit religiō is altogidder antichriſtian, and repugnant to God & his halie kirk.

1 Quæritur, *yat ſeing Chriſt promiſit before his Aſcenſion perpetuall ſucceſſion of paſtoris and ye halie ſpereit to be yair inſtructar vnto ye end of ye varld, and yat aganis yis Kirk ſa eſtablished, the Portis of hell ſuld not preuaill, bot ſuld be placed, as it var, in ane top of ane montane: quhidder hes yis Kirk bene inuiſibill and deſtitute of all paſtoris befoir Caluinis dayis.*

2 Quæritur, *quhat vther nor ye Romane kirk hes had cōtinuall ſucceſſiō of paſtoris, and be publict conciliis hes condemnit all heretikes vnto Caluinis dayis.*

3 Quæritur, *gif onie cuntrey of ye varld profeſſit ſik ane religion as ze teache, and quha var the paſtoris yairof before Caluin, & quhair ar yair monumentis?*

4 Quæritur, *yat ſen this is ane gud conſequent:*

This is ye Kirk of God, thairfore it hes ye trew preching of ye Euangell and Richt administratioun of the Sacramentis: quhidder grantis M. thomas ſmetoun treulie yat the papiſtis hes ye trew Kirk? and gif ye ſays trew, quhy haue ze maid apoſtaſie yairfra?

5 Quæritur, *ſeing yair can be na abuſe of euill thingis, and ze grant yat yair is abuſis in the Roman Kirk, how can ze deny bot it is the trew Kirk in the ſelf: ſa yat the ſeuin ſacramentis, ye imagis and ſik vther thingis, ar not not euill in thame ſelfis, bot onlie ye abuſe yairof gif ony be?*

6 Quæritur, *yat cõſidering ze, and all zour prædeceſſouris var treulie hapteſed in the Romane kirk, ſuld ze not be callit apoſtatis making defectioun frõ the Same, and not yai quha efter knaulege leuis zour Caluinian ſynagoge, and returnis to ye kirk quhairin yai var bapteſit?*

7 Quæritur, *gif ze may vith gude Reaſſone excõmunicat yame out of zour kirk quha vas neuer of ye ſame?*

8 Quæritur, *gif ze ſuld labour to conſtrane mennis conſciencis, quha Rather imbraces ye expoſitioun of the ſcripturis be the ancient doctoris, nor zouris quhilk is contrare the doctrine of the primitiue kirk, and eſtabliſis auld condemnit hereſeis?*

9 Quæritur, *gif act of parliament be ſufficiẽt to cõferme a religion, quhidder ſuld ye actis maid vithin yir tuentie zeiris in tyme of ceuill diſſen-*

ſtione aganis ye lauchfull magiſtrat, be of gretar force to eſtabliſs trew religion, nor all thay quhilk var ordanit yir thouſand zeiris bypaſt be vniforme conſent of all our Kingis and thrie eſtaitis of the Realme?

10 Quæritur, *quhy ze admit not diſputatione offerit be thame quha deſyrs all cõtrouerſeis of religion to be decydit be the bybill, expont nather be zour particular interpretatione nor thairis, bot be the doctoris of the primitiue Kirk, quha var teachit be Chriſt and his apoſtlis?*

11 Quæritur, *gif ze haif lauchfull authoritie to excõmunicat the biſchopis of zour ſynagoge, and depoſe yame out of yair office, yat zour licentious band may remane vithout ane ſuperior quhairby it may be correctit.*

12 Quæritur, *gif all thingis pertenand to mennis ſaluation be expreſſlie vrittin in the bybill, quhair reidze yat ve ſuld Keip halie the ſonday, ſeing God cõmandit yat ve ſuld Keip halie ye Sabaoth day quhilk is ſetterday, & quhair is it expreſſlie vrittin, yat baptiſme and the lordis ſupper ar ſacramẽtis? and gif Ze knau yis onlie be the doctrein of the ancient doctoris, how dar ze call ordour, confirmatione, repentance, extreme vnctiõn, and mariage (quhilk onlie is expreſſlie callit ane greit ſacrament ſignifeand the coniunctiõn of Chriſt vith his kirk) baſtard ſacramentis, ſchauing zour ſelfis in this behalf, ingrat baſtardis to the primi-*

13 Quæritur, gif all ye po[illegible]tis of Zour negatiue confessiõ laitlie set furth, be expreslie writtin in ye word of God, quhy haue ze not cottit ye places of Zour bybill, quhair ane yai ar drawin fcing yai ar not? fek bybillis as hes beine imprentit yis wonse hundreth Zeiris in yis syd of the sea, in quhat sumeuer langage? quhilder gif yis confessiõ tendis to sedition aganis sik tourtors, quhonne ze say, hes sub scrymit vith Zou vnder hypocrisie, and vnder houp of the paipes dispensatiõ vsis Zour sacramentis, quhill yai may haiff occasiõn (God grant yat in this ze may be trew prophetis) to subuert Zour religiõn? Gif king Iames the fyft war alyue, quha hes ing ane of his subiectis knap suddrone, declarit him ur traitour? quhilder vald he declaire Zou triple traitors, quha not onlie knappis suddrone in Zour negatiue confessiõn, bot also hes causit it be imprentit at London in contempt of our natiue langage?

FINIS.